



PERU

Ecology, Indigenous Spirituality and
Spanish in the High Amazon

SUMMER TERM 2012

July 2 – August 12, 2012

ACADEMIC CURRICULUM



UMASS
AMHERST

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Program Overview

Students on this program will journey to Peru's Andean Amazon to learn firsthand from local communities living lightly with their local environment. Experience indigenous Quechua principles of cultural autonomy and respect of ancient practices that 'talk back' to global systems of capitalism and politics, and assert the wisdom of a worldview that values the 'other-than-human' living world of plants, animals and spiritual energies. Improve your skills in Spanish or learn introductory Quechua through an intensive language immersion—which will prepare you to contribute meaningfully to community service projects that nurture agricultural biodiversity, sustainable environmental action, and right livelihood.

Sachamama Center as Community

The program's home base during the January term is Sachamama Center, a non-profit organization whose mission it is to teach, research and publish about the regeneration of the cloud forest, the local healing traditions, Quechua language and Kichwa culture, organic, sustainable agriculture, and the reduction of CO2 emissions. The center has two acres of wooded land and is located at the southern edge of the colonial town of Lamas, which is itself situated on a high ridge of the northern tropical foothills of the Peruvian Andes. There are four buildings on the Sachamama premises that have been leased to Profesora Ida Gonzales Flores who runs the place as a hostel called Casa Sangapilla. Center Sachamama was founded in March 2009 by Dr. Frédérique Apffel-Marglin, anthropologist, and includes a team of seven additional members who are:

1. Profesora Ida Gonzales Flores, a retired teacher of home economics and the manager of Casa La Sangapilla that houses and feeds the students of the Living Routes course;
2. Randy Chung Gonzales, the administrator of Casa La Sangapilla and an artist
3. Ana Romero Perez: assistant to Profesora Ida Gonzales Flores in the kitchen and the hostel.
4. Kimberly Gil Silva and his wife Magali, 4 year old son and one year old daughter: Watchman living in the tambo next to the entrance.
5. Girvan Tuanama Fasabi, a Kichwa native of the community of Sisa, working on a full time basis on the chacra-huerto project and also the Qinti Qartunira project.
6. Ingeniero Pedro Luis Varas Abad, an agronomist with a degree from the University of San Martin in Tarapoto, working full time on the chacra-huerto project.

Sachamama also has two parrots; three dogs, one named Cinchy, another one “doggie”, and a third Munieca, a cat . The Sachamama team has created an experimental sustainable organic field, called a *chacra-huerto*, on the grounds of Sachamama, where vegetables are grown using the *terra preta de indio* (known in scholarly literature as Amazonian Dark Earth) technique that will be taught in the Living Routes Course. This is based on discoveries by archaeologists in the whole of the Amazon basin of human-made soils some dating as far back as 3,500 years that are still fertile today. These soils have been analyzed by an agronomist at Cornell University and based on those findings we are trying to replicate them to give a viable alternative to slash and burn agriculture and seriously reduce the production of CO2 in the region.

Ecology, Community, and Indigenous Spirituality in the High Amazon

Program: Peru: Ecology, Indigenous Spirituality and Spanish in the High Amazon

Department: Anthropology

Course #: ANTH 396P

UMass Faculty Sponsor: Frédérique Apffel-Marglin, Ph.D.

Living Routes Faculty: Frédérique Apffel-Marglin, Ph.D. and Liz Gruenfeld, M.A.

Credits: 4

Term: Summer 2012

Course Description

Ecology, Community, and Indigenous Spirituality in the High Amazon is designed to give students a Kichwa-Lamista experience of how these indigenous peoples of the Peruvian High Amazon understand and live the connections between ecological, spiritual, and community health. Students over the course of six weeks will alternately live at the non-profit Center Sachamama <www.centrosachamama.org>, in a Kichwa-Lamista small community named Shukshuyaku working on the communal *chacra-huerto* and making *terra preta de indio* (Indians' black earth, *yana allpa* in Quechua) and in another Kichwa community named Solo to learn its ways of life and its technologies. Students will also participate in two rituals with a local shaman to attempt to learn modalities of relating to the local ecology and "other-than-human" spiritual energies that animate flora and fauna and with whom the Kichwa-Lamista converse.

Seminars in the mornings will prepare students for these immersion experiences while grounding their encounter in a political history of the region and the Kichwa-Lamista struggle to not only retain cultural autonomy and protect their lands from encroachment, but also to "talk back" to global systems of capitalism and political organization. In the afternoons, students will participate in hands-on work in the center's *chacra-huerto*, in preparing black earth, preparing bio-char, fermenting micro-organisms, learning how to contribute to the Kichwa-Lamistas' food security and how to address climate change; students also can help preparing medicinal plants as well as other activities.

Students will learn to understand their own personal experiences of cultural shock as an historical aspect of the politics of encounter between modern and non-modern modes of inhabiting life. The primary goal of the program is an immersion in a worldview that

holds transformational possibilities for how to build inclusive and sustainable community based on principles of mutual respect, transparent dialoguing, and group process.

The 17 morning seminar intensives and hands-on work in the afternoons as well as two community immersions are the structure of the anthropology part of the program. These activities and participation in two shamanic rituals will combine to give students an integrated understanding of the lifeworld of the Kichwa-Lamistas in this historical moment as well as the ability to engage with these native peoples ethically and responsibly in the context of a North-South encounter. Workshops in between immersions will serve as spaces where students will process these experiences of encounter.

Course Objectives

- Give students an integrated understanding of the connections between ecological, spiritual, and community health.
- Learn new ways to access knowledge of self in relation to the living world.
- Motivate students to find ways of creating effective solidarity actions between North and South.
- Understand the forces behind deforestation and learn ways to improve the situation with sustainable permanent agriculture modeled on an Amazonian pre-Colombian anthropogenic highly fertile soil.
- Share and discuss with indigenous farmers techniques that hold promise for an alternative to traditional itinerant swidden or slash and burn agriculture.
- Understand the role of forest burning and deforestation in the production of CO₂ and the climate crisis.
- Learn to create community across cultural, historical, and social differences.
- Learn effective ways of translating and communicating one's experience back home.

Learning Modalities

This course uses seminars, discussions, readings, site visits, small group work, hands-on work and community stays as key strategies for allowing each student to undertake a journey of self-transformation in collaboration with the Kichwa people.

Course Requirements

Course Documentation

1. A Journal

The journal will be free-style and be composed of daily reflections and comments on your learning, both personal and intellectual, in the program. Instructors will only be reading those parts of the journals chosen by the students and will verify that writing is being done seriously and will factor students' engagement into the final grade. This

journaling is a space for students to process and record their reactions, transformations, and insights. They will be invaluable documents for the final projects and can function as field notes.

2. Written answers to questions on each of the readings

The questions will be handed out before each reading will be discussed and the student will hand in the written answer on the day of class the reading is being discussed.

3. Weblog Entries

Each student is expected to complete at least one substantive web log entry prior to the beginning of the program (see pre-program assignment write up for details) and two entries over the course of six-weeks the group is in Peru. Collectively, the web log entries of both students and staff are meant to clearly communicate to the world outside of the program the group's evolving experience in Peru and understanding of sustainability issues on a personal, communal, regional and global level.

Each entry should be no shorter than 300 words and specifically reference relevant, key concepts, topics, activities and experiences that the group has explored since the last web log entry.

4. A Final Project

Students must decide on their final projects by August 7; projects can be on any topic of interest to the student that has been covered in the course and been approved by the instructor. The final project can be in the form of a paper, a film, a photographic essay, or some art work with the following four guidelines:

- The project must integrate the readings with what the student has learned from hands-on experience via hands-on work at Sachamama, field sites and/or community visits.
- The project must involve some original research.
- The project must involve some written content, although that need not be the only content. For example, a photo essay must include descriptions of each photo that place the images in the context of what we've learned in the course or be accompanied by a learning analysis.
- The project can be done individually, or in pairs or small groups, approved by the instructor. However, if it is done in pairs or groups, each individual's contribution should be well defined.

Projects will be presented to instructor(s) and other students in the class. However the grade will be based on what the student hands over to the instructor on August 11.

Active Participation, Communication and Leadership

Students are expected to attend all classes, afternoon hands-on work experience, field outings and immersion experiences; come to class prepared (as directed before class by the faculty, for instance: with the right written answers to reading questions, notebooks, writing implements, and books for class or the proper clothes, shoes, water, etc.); be actively engaged in course activities, discussions and projects and take on a leadership role within certain aspects of the course. Students will also be expected to participate with sincerity in group process activities as well as be respectful to their peers and be generous during peer group processing and activities. Students will be responsible for alerting the instructor before the start of class/work if there will be an anticipated absence or tardiness due to illness or other issues.

Challenging Comfort Zones

Each of you will enter the course with your own worldview and comfort zone. You will also bring to the course your own personal agenda for growth and learning. One of the goals of this course is to provide students with a safe space where you individually and together can challenge yourself to grow, personally and intellectually. Cultural shock is very real and also transformative but this requires keeping an open mind and being willing to take risks. Students will be individually assessed based on their willingness to engage themselves throughout the course, which includes their ability to get outside their comfort zones, to see beyond their own worldview, and to engage with the communities and indigenous worldview in deep and meaningful ways. You are strongly encouraged to process your culture shock in your journaling; this processing in writing will help with group process sessions.

Grading

In all Living Routes programs we use multiple means of evaluation, including student self-reflection, peer feedback, faculty-student debriefs, and rubrics. In order for students to receive credit for this program through the University of Massachusetts, the faculty must submit a letter grade and written evaluation of each student's learning.

Course Documentation (reading questions, journal, & final project)	50%
Active Participation, Communication and Leadership.....	35%
Challenging Comfort Zones	15%

Required Readings

1. Buy locally or purchase in paperback: Charles C. Mann. *1491: New Revelations of the Americas before Columbus* (New York: Vintage Books, 2005).
2. Buy or get an Oxford Scholarship Online (OSO) version of F. Apffel-Marglin *Subversive Spiritualities: How Rituals Enact the World*, New York, Oxford University Press, 2011.
3. All the other readings will be sent to you electronically.

You will find in the schedule below readings you must do **before** each class meeting during the anthropology course. These will be available electronically ahead of your departure and in Lamas on the student listserv unless they are in the two books you are to purchase. You will be handed out reading questions on each of those readings at least one day before the class and are expected to hand over your written answers at the beginning of the class.

Course Schedule

PROGRAM THEME:
"Orientation, Language Classes and Anthro Seminars"
Tuesday July 3rd to Thursday August 2, 2012

Tuesday July 3, 2012

7:30-8 am: Breakfast in Sachamama's Dining Tambo

8-10 am: Orientation

- *Set up schedule for one on one meetings with instructors.*
- *Health*
- *Safety*

10:30 am to 12:

- *Life-maps*
- *Community Building*

12:30 pm: Lunch and rest

2-4 pm: *Continuation of life-maps and community building*

4-6 pm: Reading the chapter for the first anthropology seminar on the next day, and writing reading question.

6-7 pm: Dinner

7:30 pm on: First shamanic protective ritual

<p style="text-align: center;">ANTHROPOLOGY COURSE BLOCK ONE, THEME “Indigenous traditions, the Historical Americas” (Wednesday July 4 to Tuesday July 10)</p>

Wednesday July 4

7:30-8 am: Breakfast

8-10 am: Language Classes

10:30 am-12:30 pm: Seminar I: Indigenous Traditions and Ecology

Read for class: Introduction by John A. Grim, pp. XXXIII to LVII (25 pages) in John A. Grim ed. *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, Harvard University Press, 2001.

12:30 to 2:30 pm: Lunch and rest

2:30– 5.30: Tour of Lamas and Wayku, the indigenous part of town

6-7 pm: Dinner

7:30 pm on: First group meeting to share and assess the experience of the students

Thursday July 5

7:30-8 am: Breakfast

8-10 am: Language classes

10:30am -12:30 pm: Seminar II: Indigenous Traditions and Ecology (continued)

Read for class: Darrell Addison Posey “Intellectual Property Rights and the Sacred Balance: Some Spiritual Consequences from the Commercialization of Traditional Resources” in John A. Grim ed. *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, Harvard University Press, 2001:3-23.

12:30-3 pm: Lunch and rest

3:30-5:30: Presentation by Professor Alvarado Ramirez, Dpt of Agronomy, Universidad Nacional de San Martin, Tarapoto on “Agriculture and the phases of the moon”.

6-7 pm: Dinner

7:30-8pm: Ritual Offering to Mama Quilla

We will carry out a full moon ritual in the chacra-huerto at Sachamama offering pieces of broken ceramics and chicha (corn beer) to Mama Quilla (moon spirit/goddess).

Evening: Read the chapter for the next day and answer the reading question in writing

Friday July 6

7:30-8 am: Breakfast

8-10 am: Language classes

10:30 am -12:30 pm: Seminar III: The Americas before Columbus, Holmberg's Mistake

Read for class: Charles Mann , “Introduction, Holmberg's Mistake” in *1491:New Revelations of the Americas Before Columbus*, New York, Alfred Knopf, 2005:3-27.

12:30-3 pm: Lunch and rest

3 – 5 PM: Choice of a variety of hands-on work in Sachamama Center: working in the chacra-huerto; preparing *yana allpa*; preparing bio-char; working with the medicinal plants; working in the kitchen cooking; learning to repair the tambos; indigenous crafts; visit to Wayku bi-lingual schools, etc. This first period of work will be preceded by a group meeting in which the different types of work are explained and students choose one activity among them.

6-7 pm: Dinner

Evening: Reading and writing reading question

Saturday July 7

7:30-8 am: Breakfast

8-10 am: Language classes

10:30 am – 12:30 pm: Seminar IV: The Spanish Invasion of the Inka Empire

Read for class: “In the land of the four quarters”, Chapter 3 in C. Mann *1491*. pp. 62-96.

12:30-3 pm: Lunch and rest

3-5 pm: Hands-on work at Sachamama or other activity for language classes

6-7 pm: Dinner

Evening: Reading and writing reading question

Sunday July 8: FREE DAY

Please let the kitchen staff know the day before which meals you plan to eat at Sachamama and whether you want a picnic lunch.

Monday July 9

7:30-8 am: Breakfast

8 am – 10 am: Language classes

10:30am – 12:30 pm: Seminar V: Pre-Colombian Amazonia

Read for class: Charles Mann chapter 9 “Amazonia” in *1491*, pp. 280-311.

12:30 – 3 pm: Lunch and rest

3-5 pm: Hands-on work at Sachamama or other activity for language classes

5-6 pm: Group film: “Secrets of El Dorado” BBC documentary on ADE

6-7 pm: Dinner

Evening: Reading and writing reading question

ANTHROPOLOGY COURSE BLOCK TWO, THEME
“Contemporary Indigenous Culture, Politics & the Sacred in
Context”
(Tuesday July 10 to Thursday July 19)

Tuesday July 10

7:30-8 am: Breakfast

8-10 am: Language classes

10.30 am – 12.30 pm: Seminar VI: The Politics of Wilderness

Read for class:

F. Apffel-Marglin “The Politics of Wilderness: The nature/culture dualism revisited” chapter 2 in *Subversive Spiritualities: How Rituals Enact the World*, New York, Oxford University Press, 2011:21-34 (and notes pp.208-212.)

12:30-3 pm: Lunch and rest

3-5 pm: Hands-on activities at Sachamama or other activities for language classes

6-7 pm: Dinner

Evening: Read the chapter for the next day and answer the reading question in writing

Wednesday July 11

7:30-8 am: Breakfast

8 -10 am: Language classes

10:30 am – 12:30 pm: Seminar VII: Economics and the Making of Natural Resources

Read for class:

F. Apffel-Marglin Chapter 3 in *Subversive Spiritualities*, 2011: 35-54 (and notes pp.212-216.)

12:30 - 3 pm: Lunch and rest

3-5 pm: Hands-on work at Sachamama or other activity for language classes

6-7 pm: Dinner

7:30 pm on: Second group process meeting for feedback and sharing

Thursday July 12

7:30-8 am: Breakfast

8-10 am: Language classes

10:30 am – 1:30 pm: Seminar VIII: The Contemporary Scene: Relations between Mestizos and Indigenous People in Lamas

Read for class:

“Kechwa-Mestizo relations in Lamas in the context of globalization” in *Local and Transnational Communities, Five Case Studies in Peru*, Carlos Ivan Digregori ed. Instituto de Estudios Peruanos: Lima, 2003.
Translation: F. Apffel-Marglin.

12:30-3 pm: Lunch and rest

3-5 pm: Hands-on activities at Sachamama or language activities and/or participating in Lamas' Patrona Street Festival

6-7 pm: Dinner

Evening: Read the essay for the next day and answer the reading question in writing

Friday July 13

7:30-8 am: Breakfast

8-10 am: Language classes

10:30am – 12.30pm: Seminar IX: Sacred Agriculture and the Sacred Economy

Read for class:

Frédérique Apffel-Marglin “Soils, Spirits, and the Sacred Economy: Re-creating Amazonian Dark Earth in Peru” ms. 2012:1-27.

12:30-3 pm: Lunch and rest

3-5 pm: Hands-on activities at Sachamama or language activities and/or participating in Lamas' Patrona Street Festival

6-7 pm: Dinner

Evening: Read the essay for the next day and answer the reading question in writing

Saturday July 14

7:30-8 am: Breakfast

8-10am: Language classes

10:30am – 12:30pm: Seminar X: Gender in Indigenous Societies

Read for class:

Frédérique Apffel-Marglin (with Lloyda Sanchez) Ch. 8 in *Subversive Spiritualities*, “The State and Feminist Missionizing in Bolivia” pp. 128-148 and notes pp. 222-225.

12:30-2 pm: Lunch and rest

3-5 pm: Hands-on activities at Sachamama or other language activities and/or participating in Lamas' Patrona Street Festival.

6-7 pm: Dinner

Sunday July 15: FREE DAY

Please let the kitchen staff know the day before which meals you plan to eat at Sachamama and whether you want a picnic lunch.

7:30 pm on: Group Process Meeting: preparation for first community immersion and dividing into two groups.

Monday July 16 to Thursday July 19: FIRST COMMUNITY IMMERSION

7:30 am: Breakfast

8 am: Groups leave for the first immersion. It is important to be punctual for departure. Plan on being at the front gate a few minutes early. We will depart sharply at 8 am, with or without you! It is essential that you bring your rain gear and rubber boots to both communities

<p style="text-align: center;">First Immersion in Solo or Shukshuyaku Monday July 16 to Thursday July 19, 2012</p>
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How the Immersions Work:

The activities in each location are different. In Solo you will participate in the life of the community and learn their crafts and technologies as well as visit chacras (cultivated fields). In Shukshuyaku you will work on organic farming alternatives to slash and burn agriculture in the communal field of the indigenous community of Shukshuyaku.

At the Group Process Meeting the night before leaving, the faculty will try and facilitate a group self-selection process. The second immersion will take place after the end of the language classes and language immersions.

Note: Depending on the number of students we might divide into two groups, one going to Solo and the other one going to Shukshuyaku. At the second immersion the groups will switch communities.

SOLO

The group in the indigenous community of Solo will be involved in learning indigenous crafts and other technologies, learning about indigenous cooking, making of the traditional chicha corn drink with families, visits to chacras (the food fields of the people), learning by observing the practice of slash and burn agriculture among other things.

SHUKSHUYAKU

The group in Shukshuyaku will be involved in the experimental sustainable agricultural project to reduce CO₂ production and find an alternative to cutting and burning the forest to grow food. It will work in the communal field of the community. Students will learn to collect microorganisms in the forest (MM) and work in the community chacra-huerto. The group will be housed in the community tambo, a structure of cane and palm leaf.

Important Notes about Solo

1. Solo, unlike Shukshuyaku, does not have electricity, but you will need your flashlights to navigate outside at night, which falls early, around 6.30 pm.
2. Also bring any musical instrument you've brought with you, favorite stories to tell or read, cards.
3. No iPods or electronic devices including cell phones except cameras allowed, other than the emergency phones we will assign.
4. Part of the immersion experience is to leave behind the trappings of modern life.

Important Notes about Shukshuyaku

5. Shukshuyaku, unlike Solo, does not have electricity, so it is even more important to bring your flashlights.
6. Also bring any musical instrument you've brought with you, favorite stories to tell or read, cards. There will be a series of activities planned for the evenings, which can be long without electricity.
7. No iPods or electronic devices including cell phones except cameras allowed, other than the emergency phones we will assign.
8. Part of the immersion experience is to leave behind the trappings of modern life.

Thursday July 19

7 am: Breakfast in Solo or Shukshuyaku

8 am: Good-byes and return to Sachamama Center. It is essential to be on time for departure!

9am - 12 pm: Small groups meet with instructors to process their immersion experience

12-2:30 pm: Lunch and rest

3-5 pm: Hands-on work at Sachamama or other activity for language classes

6-7 pm: Dinner

7-9 pm: Peer group sharing of learning in communities; all attend

<p style="text-align: center;">ANTHROPOLOGY COURSE BLOCK THREE, THEME “Individual and Community Healing in Context – Deepening our Connection to the Natural and Spirit World” (Friday July 20 to Thursday July 26)</p>
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Friday July 20

7:30am – 8 am: Breakfast

8 – 12:30: Language classes which this day involves a whole morning visit to an elementary school in Wayku, the indigenous part of Lamas.

12:30 - 3 pm: Lunch and rest

3-5 pm: Seminar XI: The Politics of Regeneration

Read for class:

Frédérique Apffel-Marglin “The Politics of Bio-Cultural Regeneration”,
(ms. 2011: 21 pages.)

6-7 pm: Dinner

Evening: Read essay for next day and write reading question

Saturday July 21

7:30am – 8 am: Breakfast

8 – 10am: Language classes

10:30am – 12:30 pm: Seminar XII: Sachamama, the rain forest.

Read for class:

Rider Panduro and Grimaldo Rengifo: “Montes and Montaraces: The meaning and use of the forest by the Kichwa-Lamistas” translated by F. Apffel-Marglin, 2001. pp. 1-38.

12:30 - 3 pm: Lunch and rest

3-5 pm: Last day of hands-on work at Sachamama Center

Towards the end of the afternoon activity, students will individually conduct a ritual of thanks, offering ceramics, chicha, mapacho, etc to the spirits of the chacra, in order to personally show thanks and respect to them. Likewise students will offer thanks to the human community that has supported their work and learning via hands-on projects at Sachamama. Students may also choose to do this ritual, or part thereof, with the people with whom he or she has worked. This marks a transition from Sachamama projects towards deepening and broadening our connection as well as our commitment to the spirit world, the non-human world and our own inner worlds.

6-7 pm: Dinner and Group Processing

During dinner, students will share reflections and experiences learned through the series of afternoon activities at Sachamama. Although not required, students will be encouraged to continue participating in the activities at Sachamama in their free time.

Sunday July 22: FREE DAY

Please let the kitchen staff know the day before which meals you plan to eat at Sachamama and whether you want a picnic lunch.

Monday July 23

7:30am – 8 am: Breakfast

8 – 10am: Language classes

10:30am – 12:30 pm: Seminar XIII: Healing with Plants

Read for class:

Pam Montgomery *Plant Spirit Healing: A guide to working with plant consciousness*, Bear & Company, Rochester VT, 2008: ch. 1 “Spiritual Ecology” pp. 8-18 and Ch. 2 “The essential nature of plants” pp. 19-32.

12:30 - 3 pm: Lunch and rest

3-5 pm: Activity for language classes

6-7 pm: Dinner

Evening: Read essay for next day and write reading question

Tuesday July 24

7:30am – 8 am: Breakfast

8 – 12:30pm: Language classes which consists of cooking class in Sachamama's kitchen under the direction of Profesora Ida Gonzales

12:30 - 3 pm: Lunch and rest

3-5 pm: Seminar XIV: Amazonian Shamanism

Read for class:

Dennis J. McKenna “The Healing Vine: Ayahuasca as Medicine in the 21st Century” pp. 21-44., in Michael Winkelman and Thomas Roberts eds. *Psychedelic Medicine: New Evidence for Hallucinogenic Substances as Treatments*, Praeger, Westport CT, 2007. (23 pages)

6-7 pm: Dinner

Evening: Read essay by Jacques Mabit MD in preparation for visit to Takiwasi center the next day, founded by Mabit: “Ayahuasca and the treatment of addictions” in Michael J. Winkelman & Thomas B. Roberts eds. *Psychedelic Medicine: New evidence for hallucinogenic substances as treatments*, Praeger, Westport CT, 2007, Vol. 2 pp.87-105.

Wednesday July 25

7:30am – 8 am: Breakfast

8.15am: Leaving for Takiwasi in Tarapoto

9-12 am: Guided tour of Takiwasi. Wear clean, comfortable clothes and shoes

12:30-2 pm: Lunch at Takiwasi

**2-4.30 pm: Seminar XV: Intercultural Healing: Shamanism and Psychotherapy;
lecture by Jacques Mabit, MD, founder/director.**

5pm: Leaving to return to Sachamama Center

6-7 pm: Dinner at Sachamama

Evening: Read essay for next day and write reading question

Thursday July 26

7:30am – 8 am: Breakfast

8 – 10am: Language classes

**10:30am – 12:30 pm: Seminar XVI: Ecological Ethnicities: Guest lecture by Prof.
Pramod Parajuli, Director of the PhD program on Sustainability
Education, Prescott College, AZ.**

Read for Class: Pramod Parajuli “How can Four Trees make a Jungle?” in *The World and the Wild*, Terra Nova Publication; University of Arizona Pr. 2001.

12:30 -2:30 pm: Lunch and rest

2:30-5:30 pm: Poolside chat with Prof. Parajuli at Sachamama.

6-7 pm: Dinner

7 pm on: Group Process Meeting to discuss the language immersions.

PROGRAM THEME

“Applying our Skills: Deepening into Community, Building
Solidarity”

(July 27 to Tuesday August 7)

Friday July 27 to Monday July 30

Language Immersions

Students will have breakfast and dinner at Sachamama and lunch with their immersion families. They will leave after breakfast and walk to Wayku where both the Spanish and Quechua immersions will take place. They will return to Sachamama in time for dinner. We will place one student per family. In each family we will try to pair the student with a young person of his or her own age (more or less) who is interested in learning English. With that local peer the students will do a language exchange: either Spanish-English or Quechua-English.

Tuesday July 31st: FREE DAY

Please let the kitchen staff know the day before which meals you plan to eat at Sachamama and whether you want a picnic lunch.

Wednesday August 1: Languages Exams

7:30-8 am: Breakfast

8-12 noon: Written language exams

12:30-2 pm: Lunch and rest

3-5 pm: Oral language exams

6-7 pm: Dinner

Evening: Read essay by Stefano Varese for the last anthropology seminar on the next day

Thursday August 2

7:30-8 am: Breakfast

9-12 am: Seminar XVII: Guest Lecture on: The political situation of indigenous peoples in Peru: Lecture by Prof. Stefano Varese, Dpt of Native American Indian Studies, University of California Davis, expert on Peruvian Amazonian Indigenous Peoples

Read for class:

Stefano Varese "Genocide by Plunder: Indigenous Peoples of Peru's Amazonia confront Neoliberalism" ^{ms.2010}

12:30-4 pm: Lunch and rest

4-6 pm: Panel discussion on the topic with Indigenous leaders of the Kichwa-Lamistas and Prof. Varese

6-7 pm: Dinner

7-7:30pm: Ritual Offering to Mama Quilla

Together with the Kichwa-Lamista leaders, we will carry out a full moon ritual in the chacra-huerto at Sachamama offering pieces of broken ceramics and chicha (corn beer) to Mama Quilla (moon spirit/goddess). The full moon ritual will be followed by music and dance with the guests.

Friday August 3 to Monday August 6

<p>Friday August 3 to Monday August 6, 2012 Second Immersion</p>
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Friday August 3

7:30 am: Quick breakfast

8 am: Leaving for the second immersion in Solo or Shukshuyaku. Those students who went to Solo in the first immersion will go to Shukshuyaku in the second immersion and those who went to Shukshuyaku will go to Solo

Monday August 6

7:30 am: Quick breakfast in Shukshuyaku/Solo

8 am: Goodbyes and return to Sachamama Center

9-12 noon: Processing the experience of the second immersions in small groups

12-2:30 pm: Lunch and rest

2:30-6 pm: Students meet one on one or in small groups with faculty to discuss their final project ideas

6-7 pm: Dinner

7-9 pm: Group sharing of learning in the second community immersion; all attend.
Finalizing of final project topics

<p style="text-align: center;">PROGRAM THEME: "Integration" (Tuesday August 7 to Sunday August 12)</p>

Tuesday August 7: FREE DAY

Please let the kitchen staff know the day before which meals you plan to eat at Sachamama and whether you want a picnic lunch

Evening at about 8.30 pm: Second shamanic ritual ending with a flower bath

Wednesday August 8

Optional Day of Contemplation and Fasting at Sachamama Center (students who do not wish to participate may start on their final presentations)

Students can sleep as long as they wish. If you want a bowl of boiled rice with a plantain, you should lie in one of the hammocks at Sachamama Center

9:30am -1 pm: Silent and non-communicative contemplation at Sachamama

1-2 pm: Silent lunch in hammocks of boiled rice and one plantain. Regular lunch for those students not observing the day of contemplation

2-6 pm: Silent and non-communicative contemplative lying in the hammocks in Sachamama. For other students, preparation of final project.

6-7 pm: Dinner: breaking of silence and of fast

7 pm on: Processing of night ritual and day of fasting and contemplation. All attend.

Wednesday August 8 to Saturday August 11

FOUR DAYS FOR FINAL PROJECTS PREPARATION AND PRESENTATIONS

Saturday August 11

In mid to late afternoon students will share their final projects with everyone. The grading will be based on what students hand over to the instructor(s) (not on the presentations although the quality of the presentation will be factored in the grade).

6:00 pm- Dinner and Course Wrap-up

This will be our final group processing session in which the students will discuss over dinner their thoughts on community and academic closure as well as re-entry into the US and on bringing back what they have learned.

Evening: Good-Bye Party!!!

Sunday August 12, 2012

Departure from Sachamama for return to the U.S.

Introductory Spanish Language and Peruvian Cultures

Program: Peru: Ecology, Indigenous Spirituality and Spanish in the High Amazon

Department: Latin American Studies

Course #: SPAN 198P

UMass Faculty Sponsor: Gloria Bernabe-Ramos, Ph.D

Living Routes Faculty: Barbara Rodrigues, M.A

Credits: 4

Term: Summer 2012

Course Description

Introductory Spanish Language and Peruvian Cultures presents the basic notions of Spanish in a specific context, the high Peruvian Amazon. It aims to promote the acquisition of another language through immersion in contexts that imply alternative means of living, perceiving, reflecting and relating to the world, from a sociolinguistic perspective that elucidates the complex relation established between language and society itself, revealing the power relations between the languages or the modalities and distinct uses of the same language. Although it may not be appropriate to go deeper into these matters, at this language learning stage, our option for a sociolinguistic approach means the students shall be asked to try to listen and understand part of the rhythm diversity that modulates Spanish in Latin America.

Students will be encouraged to communicate in Spanish from the very beginning of this course, as classes will be conducted almost exclusively in Spanish. The course will help students develop aural/oral skills, reading comprehension, grammar, and elementary composition, so that participants will be able to comprehend both formal and informal spoken Spanish as well as the socio-cultural specificities of the Spanish language in Latin-America (above all, in the Peruvian Amazon) and its learning process. By the end of the course, students will have acquired enough vocabulary and a grasp of structure to allow accurate reading of basic texts, composition of elementary expository passages and the ability to hold simple conversations. The course intends to develop language skills that are useful themselves and that can be applied to various activities and disciplines.

Course Objectives

- To review and learn the general grammar of elementary Spanish.
- To enable the student to communicate clearly and correctly considering the subject, occasion, and audience.

- To make it possible for the students to understand and apply basic principles of proficiency in the development of exposition and argument.
- To read authentic and short texts (magazine articles, poems, stories, etc.) for basic comprehension.
- To develop the capacity for reflection and discussion upon individual, political, environmental, economic, and social aspects of life in order to make students acquire a sense of responsibility in society.
- To perceive the diversity of rhythms that modulates Spanish in Latin America, especially in the town of Lamas.
- Develop the ability to use languages for communication purposes and intercultural interaction.
- To develop a basic understanding of the culture and history of Peruvian Amazon and Latin America.

Learning Modalities

This course uses theoretical-cum-practical presentation in the classroom; individual activities and group activities (always coordinated by the professor); interviews in the community; exhibition of ethnographic films (or fiction); TV programs and photographs; listening to songs; drawings; projection of slides; reading of books; of newspapers; use of tape recorders (for the interviews); use of camera; video camera; Internet; use their Spanish in informal interactions in the community; immersion in the community during the 3rd week at the town's week-long Patron Saint's celebrations.

Learning Methodology

The methodology of this course is based on a linguistic approach that conceives language as an instrument of communication and exchange between speakers. It also comes from a sociolinguistic approach that considers and makes one to think about the multilingual and pluricultural context of Peru. We understand that the study of grammar is not an end in itself, but rather a means to accelerate, improve comprehension and make language learning more effective.

Course Overview

Topics	Communication objectives	Essential grammar
<ul style="list-style-type: none"> • Daily activities. • Time expressions used with the present tense. 	<ul style="list-style-type: none"> • Describe daily activities of another person and the group. • Use expressions of frequency (daily, sometimes, usually ...) 	<ul style="list-style-type: none"> • Present indicative of regular verbs, reflective of a routine. • Present irregular: do, go, leave, sleep, wake, fall asleep, wear / to get dressed, hear.

<ul style="list-style-type: none"> ● Expressions of frequency 	<p>to describe activities</p> <ul style="list-style-type: none"> ● Write messages, brief texts. 	<ul style="list-style-type: none"> ● Personal Pronouns.
<ul style="list-style-type: none"> ● Personal preferences. ● Country/place of origin, trip, places. ● Review of numbers. ● The time. 	<ul style="list-style-type: none"> ● Discuss and explain personal preferences. ● Express coincidence or difference of taste and level: much, little, nothing. ● Ask and give time. ● Describe activities and schedules. 	<ul style="list-style-type: none"> ● Verbs like, love, hate (odiar,) hate (detestar.) with conjugation and syntax ● Indirect object pronouns ● Cardinal numbers ● Adverbial expressions: also, neither, no, yes, me neither.
<ul style="list-style-type: none"> ● The weather, seasons, climate. ● The weather and the seasons in Peruvian Amazon. 	<ul style="list-style-type: none"> ● Describe the climate, seasons, time. ● Describe favorite activities during certain seasons or at specific times. ● Talk about the weather in Peruvian Amazon, comparing with the weather in The United States. 	<ul style="list-style-type: none"> ● Use of impersonal “hace” (to describe the time). ● Adverbs of degrees of “very”. ● Periphrasis to <i>duty, need, want, power, desire, prefer, namely + infinitive to have to + infinitive</i>
<ul style="list-style-type: none"> ● The town and city. ● The house and furniture. ● Activities in the home. 	<ul style="list-style-type: none"> ● Asking for and giving directions. ● Describe the house and room. ● Describe actions that occurring in the present. ● Describe activities and schedules. 	<ul style="list-style-type: none"> ● Appropriate uses of ser and estar. ● Uses of the verb “quedar” ● "Use of the verb form "Hay" (existence). ● Adverbs of place. ● Present Progressive be + gerund. ●
<ul style="list-style-type: none"> ● Family ● physical and psychological descriptions. ● Identify persons. 	<ul style="list-style-type: none"> ● Describe the people in your family, talk about their characters, professions and trades. ● Talking about past 	<ul style="list-style-type: none"> ● Regular verb formation in preterit tense. ● Irregular verb formation in preterit tense: take, go, be (ser,) be (estar) and verbs of routine.

<ul style="list-style-type: none"> ● Professions and occupations of the family. 	<p>experiences with family.</p> <ul style="list-style-type: none"> ● Describe stages of life. ● Discuss relationships and similarities between people. 	<ul style="list-style-type: none"> ● Use of <i>llevarse bien/mal</i> as an idiomatic expression.
<ul style="list-style-type: none"> ● The human body. ● Physical and mental states. ● Health-related experiences 	<ul style="list-style-type: none"> ● Describe parts of the body using different idiomatic expressions ● Ask questions and express physical and mental states. ● Express preferences and make comparisons. ● Learn about various health issues resulting from modern lifestyles. ● Discuss altering behavior to promote healthy lifestyles. 	<ul style="list-style-type: none"> ● Verbs: pain, feel, smell, hear, touch, see, taste, learn. ● Comparison: more than, less than, as much as.
<ul style="list-style-type: none"> ● Travel in foreign countries. ● Why visit and understand Peruvian Amazon. ● Personal Anecdotes 	<ul style="list-style-type: none"> ● Describe your experiences in Lamas. ● Discuss and place actions in proper sequence. ● Discuss ongoing events using proper verb form. 	<ul style="list-style-type: none"> ● The Past ● Irregular verbs ● Time Markers ● Travel in foreign countries.
<ul style="list-style-type: none"> ● The lives of ourselves, parents, and grandparents. 	<ul style="list-style-type: none"> ● Describe childhood events. ● Describe habits, customs and 	<ul style="list-style-type: none"> ● Imperfect: morphology and uses ● contrast: BEFORE / NOW, <i>and not / still</i>

<ul style="list-style-type: none"> ● Cultural differences. 	<p>circumstances in the past.</p> <ul style="list-style-type: none"> ● Discuss cultural differences, societal changes in the last 25 years. ● Describe situations in which actions occur. 	<ul style="list-style-type: none"> ● Contrast: imperfect / preterit: Situation / event ● methods of the past be+ Gerund
<ul style="list-style-type: none"> ● Meals. ● Expressions of courtesy. ● Accept or reject something. ● Express wishes. ● House Rules. 	<ul style="list-style-type: none"> ● Order food, drinks or other things. ● Use polite phrases and desire. ● Offer, accept or reject (things, food, invitations). ● Prepare a typical meal. ● Talk about culture. 	<ul style="list-style-type: none"> ● Imperative mode: usage, regular and irregular forms ● ask favors. ● "I would like ..." / "I want ..." ● negative phrases. ● Verbs: cost, pay, buy, sell, love.
<ul style="list-style-type: none"> ● Eating habits. ● Amerindian cosmo-vision of health. ● Giving orders. ● Confirm order. 	<ul style="list-style-type: none"> ● Talking about the advantages of traditional medicine. ● Ask for things, actions and favors ● request and grant permission ● Talk about bad eating habits of students. 	<ul style="list-style-type: none"> ● The imperative and its different forms of expression ● Direct and indirect pronouns. ● Placement of reflexive pronouns and OD / OI
<ul style="list-style-type: none"> ● Journalistic discourse ● Nature vocabulary. 	<ul style="list-style-type: none"> ● Describe events. ● Organize oral and written discourse. ● Passive Voice. 	<ul style="list-style-type: none"> ● Impersonal constructions. ● Uses of passive voice ● verbs
<ul style="list-style-type: none"> ● The life of 	<ul style="list-style-type: none"> ● Making 	<ul style="list-style-type: none"> ● Future: Imperfect, regular

tomorrow. <ul style="list-style-type: none"> ● Conservation and the environment ● Projecting into the long term future 	predictions for the future. <ul style="list-style-type: none"> ● Discuss the effects of climate change in through the world. 	and irregular shapes.
<ul style="list-style-type: none"> ● Discuss the immersion activities. ● Prepare for final exams. 	<ul style="list-style-type: none"> ● Make proposals and suggestions. ● Instruct or teach others what to do in certain situations. ● Criticize and defend actions and behaviors ● Argue and negotiate. 	<ul style="list-style-type: none"> ● Uses of the Conditional I would like + infinitive. Should be + infinitive Should or would have to + infinitive

Course Outline

UNIT 1

Session I - Course Overview for Three Levels Presentation: Beginner, Intermediate and Advanced

Vocabulary/grammar - Focus on use of present indicative tense, basic introductions, simple sentence structures.

Vocabulary - Emphasis on expressions of time and frequency; Personal pronouns and indirect object pronouns; Adverbial expressions; Personal preferences; Travel.

Enrichment activity - Includes film, description of post cards, production and descriptions of photographs

Documentary in class:

Miguel Mirra: “Los ojos cerrados de America Latina” (The closed eyes of Latin America), 2008. Film length: 83 minutes.

Session 2 - Why travel to Latin America?

Continuation of:

Vocabulary/grammar - Focus on use of present indicative tense, basic introductions, simple sentence structures.

Vocabulary - An emphasis on expressions of time and frequency; personal pronouns and indirect object pronouns; Adverbial expressions; Personal preferences; Travel.

Enrichment activity - Includes film, description of post cards, production and descriptions of photographs

Session 3 - Travelling and photographing – Martín Chambi, the first indigenous photographer of Latin America

Continuation of:

Vocabulary/grammar - Focus on use of present indicative tense, basic introductions, simple sentence structures.

Vocabulary - Emphasis on expressions of time and frequency; Personal pronouns and indirect object pronouns; Adverbial expressions; Personal preferences; Travel.

Enrichment activity - Includes film, description of post cards, production and descriptions of photographs

Photographs in class:

Martin Chambi: Photographs of the Andean Region, 1920-1950.

UNIT 2

Session 1 - The Home

Vocabulary/grammar - Focus on: Preterit tense and sequence/ Imperative/ Direct and indirect pronouns.

Vocabulary - Emphasis on family, physical description, professions, past experiences, relationships, human body, physical and mental states, current events, kitchen, childhood events, cuisine, offer/accept/reject, desire.

Assessment - Includes class participation and daily work.

Enrichment activity - Includes descriptions of drawings representing a family routine, short documentary about the family routine of the Kichwa-Lamistas, songs of the Latin American collection of songs, taste typical dishes of Lamas' cuisine.

Documentary in class:

Waman Wasi: "Walking with Wisdom," 2008. Film length: 4 minutes.

Session 2 - Singing Life - Folk songs of Latin America

Continuation of:

Vocabulary/grammar - Focus on: Preterit tense and sequence/ Imperative/ Direct and indirect pronouns.

Vocabulary - Emphasis on family, physical description, professions, past experiences, relationships, human body, physical and mental states, current events, kitchen, childhood events, cuisine, offer/accept/reject, desire.

Assessment – Includes class participation and daily work.

Enrichment activity - Includes descriptions of drawings representing a family routine, short documentary about the family routine of the Kichwa-Lamistas, songs of the Latin American collection of songs, taste typical dishes of Lamas' cuisine.

Music in class:

Miguel Hernandez: “Llegó con tres heridas” (*He came with three wounds*).

Atahualpa Yupanqui: “Duerme Negrito” (*Sleep little black one*).

Peteco Carabajal: “Al Despertar” (*Upon Rising*).

Traditional Catholic Song: “Un Vaso Nuevo” (*A New Glass*).

UNIT 3

Session 1 - Narrating Life

Vocabulary/grammar - Focus on: Imperfect tense: morphology and usage; Discussion of cultural differences; Learning how to effectively combine usage of preterit and imperfect tenses; Continue to build your proficiency by learning more about verbs, and learn how to ask questions with words like what, who, where, etc.

Vocabulary - Emphasis on introduction to basic nature vocabulary; Weather, seasons, climate; Habits, customs, contrasts.

Assessment – Includes class participation and daily work.

Enrichment activity - Includes reading of a text of the Huitoto ethnic group written in verse; interviewing members of the Kichwa-Lamista community about their relationship with planting and harvesting in the farm, transcription of the interview.

Reading in class:

Narrated in Huitoto by Hipolito Candre “Kinerai”, translated by Alvaro Echeverri: “Word of the harvesting father” (*Palabra del padre cosechador*) from the book *Tabaco Frío, coca dulce*, 2008.

Session 2 - Planting words

Continuation of:

Vocabulary/grammar - Focus on: Imperfect tense: morphology and usage; Discussion of cultural differences; Learning how to effectively combine usage of preterit and imperfect tenses; Continue to build your proficiency by learning more about verbs, and learn how to ask questions with words like what, who, where, etc.

Vocabulary - Emphasis on introduction to basic nature vocabulary; Weather, seasons, climate; Habits, customs, contrasts.

Assessment – Includes class participation and daily work.

Enrichment activity - Includes reading of a text of the Huitoto ethnic group written in verse; interviewing members of the Kichwa-Lamista community about their relationship with planting and harvesting in the farm, transcription of the interview.

Reading in class:

Narrated in Huitoto by Hipolito Candre “Kinerai”, “Word of the harvesting father” (*Palabra del padre cosechador*) from the book *Tabaco Frío, coca dulce*, translated by Alvaro Echeverri, 2008.

Session 3 - The healing word

Vocabulary/grammar - Focus on review of vocabulary and grammar; perceive the correspondence between the healing practices and the language.

Vocabulary - Emphasis on traditional medicine, Amerindian cultures, popular movements, environment, journalistic discourse.

Assessment – Includes class participation and daily work with an emphasis on written discourse.

Enrichment activity - Includes film, reading and analyzing of fragments of the book on Maria Sabina’s life, search news in the newspaper, write a short Lamas newspaper.

Documentary in class:

Nicholás Echevarria: “María Sabina: Mujer Espiritu,” (*Maria Sabina: Spirit Woman*), 1979. Film length: 80 minutes.

Reading in class:

Álvaro Estrada: “Vida de María Sabina, la sabia de los hongos” (*The life of Maria Sabina, the wise woman of the mushrooms*), 2005.

UNIT 4

Session 1 - Journalism in Latin America

Vocabulary/grammar - Focus on: Imperfect tense: morphology and usage; Discussion of cultural differences; Learning how to effectively combine usage of preterit and imperfect tenses; Continue to build your proficiency by learning more about verbs, and learn how to ask questions with words like what, who, where, etc.

Vocabulary - Emphasis on introduction to basic nature vocabulary; Weather, seasons, climate; Habits, customs, contrasts.

Assessment – Includes class participation and daily work.

Enrichment activity - Includes reading of a text of the Huitoto ethnic group written in verse; interviewing members of the Kichwa-Lamista community about their relationship with planting and harvesting in the farm, transcription of the interview.

It is also the day of a ritual enactment of the beginning of the Patron Day of Lamas. Students can report on it.

UNIT 5

Session 1 - TV reporting

Vocabulary/grammar - Focus on review of the present indicative tense and impersonal constructions and passive voice.

Vocabulary - Emphasis on Journalistic discourse, describe events or happenings, deepen nature vocabulary.

Assessment – Includes class participation and daily work; organize oral and written discourse; conservation and environment.

Enrichment activity - Includes hearing and analysis of a TV reportage, work on a newspaper report of Lamas, reading and analyzing poems, film about the environmental devastation of the Peruvian Amazon.

Session 2 - Contemporaneous Peruvian Poetry

Continuation of:

Vocabulary/grammar - Focus on review of the present indicative tense and impersonal constructions and passive voice.

Vocabulary -Emphasis on Journalistic discourse, describe events or happenings, deepen nature vocabulary.

Assessment – Includes class participation and daily work; organize oral and written discourse; conservation and environment.

Enrichment activity - Includes hearing and analysis of a TV reportage, work on a newspaper report of Lamas, reading and analyzing poems, film about the environmental devastation of the Peruvian Amazon.

Documentary in class:

Adam Goldstein: “Una muerte en Sión,” (*A Death in Zion*), 2003.

Reading in class:

Everardo Norões: Selected Poems from “Peruvian Poetry 1950-2000”.

UNIT 6

Session 1 - What are the Patron Day Festivals?

Vocabulary/grammar - Focus on future tense: imperfect, regular and irregular; Prepare for the immersion activities and final exams.

Vocabulary - Emphasis on studying specific vocabulary concerning the Patron Saint's Day festival of Lamas, "Santa Cruz the los Motilones".

Assessment – Includes class participation and daily work. Final formal composition due, and prepare for final oral exam.

Enrichment activity - Includes reading and analysis of a text on the Patron Day Festival of Lamas, informal conversation on the cultural, historical and mythical significance of this festival with persons representing the ten *cabzonias* of Lamas.

Reading in class:

Lamas Tres Pisos: "Santa Cruz de los Motilones" from the web site:

www.lamastrespisos.com.

Third Week: Immersion

The students will be distributed in all the ten *cabzonias* in Lamas and will offer their services to the *cabzonias* couple who open their homes to anyone and offer free food and drink to every visitor. Students will learn the vocabulary involved in food and drink preparations, greetings and leave taking and many more. The students will also participate in the traditional dancing in the streets where (heterosexual) couples dance the traditional *pandilla*. The professor and the other two language instructors and other staff members of Sachamama Center will visit the students during their participation in the festivities. Sachamama Center will offer those students who desire it bag lunches, particularly necessary for vegetarians since the food is mostly red meat and pork.

Oral Final Exam

Each student will narrate and share their experience during the immersion in Spanish with the rest of the group.

Written Final Exam

Each student will prepare either a book of recipes collected during the festival or a narration of the festivities in Spanish.

Course Requirements

Course Documentation

1. Daily Journal

The daily journal entry will include a few basic paragraphs in Spanish based on class work. The work needs to be typed, or neatly printed, and edited. Feedback will be provided on each submission.

2. Final Formal Composition

The students can either follow the Professor's suggestion, who will present a special end of course theme, based on the topics develop throughout this course, according to local cultural context, or any cultural topic of the student's choosing - subject to the professor's approval. It should be no less than 800 words.

3. Final Oral Exam

Students will discuss a topic with the professor from a range of subjects provided beforehand. Content will be less important than clarity of communication.

Active Participation

Students are expected to take risks in order to facilitate their language acquisition and therefore, must engage daily in all class activities, discussions and field excursions.

Grading

In this course faculty actively promote multiple means of evaluation and authentic assessment including student self-assessment, peer assessment, faculty-student debriefs and rubric. In order for students to receive credit for this program through the University of Massachusetts, the faculty will submit a letter grade and written evaluation of each student's learning.

Course requirements percent of total grade is as follows:

Active Participation / daily works.....	30%
Daily Journal.....	35%
Final Oral Exam.....	20%
Final Formal Composition.....	15%

Required Readings

- Dubrovsky, Silvia and Silvia Maldonado. (1996). *América I – Curso de Español Americano para Extranjeros*. Buenos Aires: Colihue.
- Candre, Hipolito and Echeverri, Juan Alvaro. (1993). *Tabaco Frío, Coca Dulce: Palabras del Anciano Kinerai de la Tribu Cananguchal para Sanar y Alegrar El Corazón de Sus Huérfanos*. Bogotá: Colcultura.
- Corpas, J. and E. Garcia. (2005) *Aula internacional 1: Curso de Español*. Barcelona: Difusión.
- Estrada, Álvaro. (2005) *Vida de María Sabina, La Sabia de Los Hongos*. México: Editorial Siglo XXI.
- _____. (1981) *Maria Sabina: Her Life and Chants*. Santa Barbara: Ross-Erikson.
- La fiesta patronal “Santa Cruz de los Motilones”*. From the web site:
www.lamastrespisos.com
- Norões, Everardo et al. (2007). *El Río Hablador: Antología de la Poesía Peruana (1950-2000)*. Rio de Janeiro: 7 Letras; Recife: Ensol.

Course Bibliography

- Alzqueta de Bartaburu, María Eulalia. (2008). *Español en acción – gramática condensada*. São Paulo: Hispania Editora.
- Bernaus, Mercè et al. (2007). *Plurilingual and pluricultural awareness in language teacher education: a training kit*. European Centre for Modern Languages, Council of Europe.
- Candre, Hipolito and Juan Alvaro Echeverri. (1993). *Tabaco Frío, Coca Dulce: palabras del anciano Kinerai de la Tribu Cananguchal para sanar y alegrar el corazón de sus huérfanos*. Bogotá: Colcultura.
- Chambi, Martín. *Photo Gallery*. From the web site:
<http://www.martinchambi.com/gindex.html>
- Escobar, Alberto. (1978). [Variaciones sociolingüísticas del castellano en el Perú](#). Lima.
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- Estrada, Álvaro. (2005) *Vida de María Sabina, la sabia de los hongos*. México: Editorial Siglo XXI.
- _____. (1981) *Maria Sabina: her life and chants*. Santa Barbara: Ross-Erikson.
- Galeano, Eduardo. (2001) *Las venas abiertas de América Latina*. México: Siglo XXI.

- Gómez Torrego, Leonardo. (2007). *Hablar y escribir correctamente: gramática normativa del español actual*. Madrid: Arco Libros.
- Gutiérrez Araus, María Luz. (2007) *Problemas fundamentales de la gramática del español como segunda lengua*. Madrid: Arco Libros.
- Hellebrandt, J. and Varona, L.T. (1999) *Construyendo puentes: Building bridges: concepts and models for service-learning in Spanish*. Washington, DC: American Association for Higher Education.
- La fiesta patronal "Santa Cruz de los Motilones"*. From the web site: www.lamastrespisos.com
- Martín Peris, Ernesto. (2006). *El pronombre SE en la gramática de español para extranjeros: entre el vocabulario y la gramática*. From the web site: http://www.upf.edu/pdi/df/ernesto.martin/archivos/articulos/pronombre_SE.pdf
- _____. (2000) *Textos literarios y manuales de enseñanza de español como lengua extranjera*. From the web site: http://www.upf.edu/pdi/df/ernesto.martin/archivos/articulos/espanol_extranjera.pdf
- _____. (2004) *¿Qué significa trabajar en clase con tareas comunicativas?* From the web site: <http://www.educacion.es/redele/revista/martin.shtml>
- Martín Peris, Ernesto et al. (1994) *Gramática practica de español para extranjeros*. Madrid: Sociedad General Española de Librería.
- Martín Peris, Ernesto. and P.M. Gila. (2002) *Gente 1: nueva edición*. Barcelona: Difusion.
- _____. (2004) *Gente 2: nueva edición*. Barcelona: Difusion.
- Martín Peris, Ernesto and N.S. Quintana. (2008) *Gente 3: nueva edición*. Barcelona: Difusion.
- _____. (2008) *Gente 3: nueva edición - libro de trabajo*. Barcelona: Difusion.
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Intermediate Spanish Language and Peruvian Cultures

Program: Peru: Ecology, Indigenous Spirituality and Spanish in the High Amazon

Department: Latin American Studies

Course #: SPAN 298P

UMass Faculty Sponsor: Gloria Bernabe-Ramos, Ph.D

Living Routes Faculty: Barbara Rodrigues, M.A

Credits: 4

Term: Summer 2012

Course Description

Intermediate Spanish Language and Peruvian Cultures has been designed to help students further develop and improve their communicative skills in Spanish. In this course, special emphasis will be given to conversation. Learning Spanish through a sociolinguistic approach implies the perception not only of the link between language and society, but also of the diversity of rhythms of the Spanish speech in the American continent, as well as the asymmetric relations established between the languages, or different patterns of use in the same language. Thus, one will have the students perceive these nuances through the attentive study of a range of texts (literature, newspaper articles, television programs, films, songs, etc) and immersion experience into the community. Additionally, at the end of the course, students should be able to understand the main ideas of complex texts on both concrete and abstract topics (including technical discussions in his / her field of specialization) and interact with a degree of fluency and spontaneity. Students will also be expected to produce clear, detailed texts on a wide range of subjects and explain a viewpoint on a topical issue presenting the advantages and disadvantages of the options given.

Course Objectives

- Expand conversational expression of feelings, ideas, and opinions in Spanish. Increase comprehension of spoken and written Spanish
- Present information and ideas, in oral and written Spanish, to an audience
- Learn about social interaction patterns within a culture.
- Make connections between the Spanish language and Peruvian Amazon culture and other disciplines.
- Reflect upon the Latin American presence in the United States of America.

- Explore communication patterns of languages
- Continue their study of Spanish language usage within and beyond the academic setting.
- Develop the ability to use languages for communication purposes and intercultural interaction.
- Perceive the diversity of rhythms that modulate Spanish in Latin America, especially in the town of Lamas.
- Notice the influences of Quechua language in spoken Spanish, in the socio-cultural complex of Peruvian Amazon.
- Understand how Quechua and Spanish relate to one another inside this society's dynamic.

Learning Methodology

At the methodological level, this course is based on a linguistic approach that conceives language as an instrument of communication and exchange between speakers. Therefore, it is indispensable to perceive and to consider the diversity of rhythms that modulate a specific language in a socio-cultural complex, understanding and listening to other's life stories, learning new sounds and different ways of seeing things. We understand that the study of grammar is not an end in itself, but rather a means to accelerate, improve and make language learning more effective. Therefore, basically we will take into account its real dynamic use.

Course Overview

Grammar Topic	Communication objectives	Vocabulary	Tasks
<ul style="list-style-type: none"> - Review of the preterite tense. - Contrast: <i>imperfect p. indefinite situation / event</i>. - Contrast: BEFORE / NOW - reflexive and reciprocal verbs - comparative and superlative expressions. 	<ul style="list-style-type: none"> - Talk about past events and describe past situations. - Discuss recent holiday. - Describe the opportunities for study and travel abroad. - Describe various stages of life. 	<ul style="list-style-type: none"> - Scope of trips and vacations. - Family relationships and emotional - physical and psychological characteristics of people - Cultural differences 	<ul style="list-style-type: none"> - Write a brief essay of a recent trip. - Narrate personal expectations about the trip to Peruvian Amazon, and about what most called one's attention when arriving in Lamas.
<ul style="list-style-type: none"> - Conjunctions: 	<ul style="list-style-type: none"> - Tell anecdotal 	<ul style="list-style-type: none"> - Biography 	<ul style="list-style-type: none"> - Write a poem

<p><i>just then / be a point of / then.</i></p> <ul style="list-style-type: none"> - Combining and using the two past tenses appropriately. - Uses of Gerunds 	<p>stories.</p> <ul style="list-style-type: none"> - Talk about past activities and periods - Speak of the moments and times when events occurred. - Discuss the Hispanic presence in the United States. - Understand and relate past events 	<ul style="list-style-type: none"> - Literature, chicano movement -Social problems, cultural conflicts, politics. 	<p>or a scene for a play on the hispanic presence in The United States of America.</p>
<ul style="list-style-type: none"> - Transition verbs: <i>take, stay, get, put, become, change.</i> - Periphrasis: <i>be (imperfect) + gerund</i> <i>to be about to + infinitive</i> <i>+ infinitive itself</i> <i>at</i> <i>Take + time + gerund.</i> 	<ul style="list-style-type: none"> - Defend personal point of view. - Argue and criticize. - Relate and assess situations and past events. 	<ul style="list-style-type: none"> - Social, historical and political aspects related to languages. 	<ul style="list-style-type: none"> - 1 page essay expressing personal point of view about the use of the two terms, Spanish and Castilian.
<ul style="list-style-type: none"> - Conjunction and temporary construction: <i>about to / just at that moment</i> - Add nuance, oppose and deny information 	<ul style="list-style-type: none"> - Organize oral discourse/ writing. - Elaborate questions for an interview. 	<ul style="list-style-type: none"> - Ethnic and socio-cultural specificities in Peru. - Interlinguistic and intercultural contact. 	<ul style="list-style-type: none"> - Write a composition about the bilingual experience among the Kichwa-lamistas.
<ul style="list-style-type: none"> -Impersonal constructions. - Uses of “se” in impersonal sentences - pronominal verbs. - The passive 	<ol style="list-style-type: none"> 1. Discuss and reflect on Amerindian cultures. 2. Notice and discuss different points of view. 	<ul style="list-style-type: none"> - Matsiguenga cosmovision. - Biodiversity. 	<ol style="list-style-type: none"> 1. Write an essay about the matsiguenga perspective of biodiversit

<p>voice.</p> <ul style="list-style-type: none"> - The verbal periphrasis - Uses of <i>by</i> and <i>for</i> 			y.
<ul style="list-style-type: none"> - The Imperative: Use and forms. - Direct object pronouns. - Indirect object pronouns. - Double object construction. - The negative imperative. - <i>poder</i> + Infinitive / - <i>se puede</i> + Infinitive 	<ul style="list-style-type: none"> - Criticize and argue. - Discuss and reflect on Amerindian cultures. - Reflect on the representation of native voices 	<ul style="list-style-type: none"> - Matsiguenga mythology. - Non-cohesive diversity. - Displaced cultural identities in Peru. 	<ul style="list-style-type: none"> - Write a composition about the ethnographical elaboration in Vargas Llosa's novel.
<ul style="list-style-type: none"> - Future Imperfect. - Comparative and superlative expressions. 	<ul style="list-style-type: none"> - Predict the future. - Consider the future of the planet. - Analyze the impact of industries on environment. 	<ul style="list-style-type: none"> - Environment and conservation. - Petroleum Industry in the Amazon. -Ethnocide. - Environmental devastation. 	<ul style="list-style-type: none"> -Write an argumentative essay about environmental devastation by the Romero Group and other industries set in Lamas. - Produce an essay using irony.
<ul style="list-style-type: none"> -Use of Conditional <i>I would like</i> + infinitive. <i>Should be</i> + infinitive + <i>infinitive should</i> <i>would have to</i> + 	<ul style="list-style-type: none"> - Describe and discuss photographs. - Argue and criticize. - Create an activity plan for the photographic essay. - Express conditions. 	<ul style="list-style-type: none"> -Amerindian cultures. - Photography. - Palimpsest. - Silent discourses. 	<ul style="list-style-type: none"> -Write a composition about Lucía Chiriboga's photographic essays. -Choose a theme and produce a

<p><i>infinitive</i> Conditional Construction</p>			<p>photographic essay (oral presentation justifying this choice and referring to the experience of doing this activity).</p>
<ul style="list-style-type: none"> - The Subjunctive in present tense. - Subordinated substantive verbs of emotion. - The subjunctive in adjectival clauses. - The subjunctive in adverbial clauses. - lexical resources for grammatical cohesion in texts - use of synonyms, antonyms. - Resources for substantive form - transitional constructions: <i>while, until (it), as before / after (that)</i> 	<ul style="list-style-type: none"> - Amerindian cosmovisions in the Peruvian Amazon. - Present different points of view. - Reflect on intercultural experiences. - Express feelings about situations. - Express doubt and fear. - Discuss controversial issues 	<ul style="list-style-type: none"> - Art, shamanism, plant teachers, traditional medicines. 	<ul style="list-style-type: none"> -Develop questions for an interview with Randy Chung, a peruvian painter and <i>ayahuasquero</i>.
<ul style="list-style-type: none"> - <i>I believe that</i> + Indicative - <i>I don't believe that</i> + subjunctive - Forms of verbs with que + Subjunctive - Relative constructions: <i>who, who,</i> 	<ul style="list-style-type: none"> - Give opinions. - Argue positions - Assess various options: <i>it is silly / unthinkable ...</i> + <i>Infinitive / subjunctive</i> - Placing conditions: <i>(only) if / if ...</i> - Express agreement 	<ul style="list-style-type: none"> -Latin American poets and musicians. - Political, cultural and social issues in poems and folk songs. 	<ul style="list-style-type: none"> -Write a text, based on a research, about the life of one of the previously mentioned poets or musicians.

<p><i>whoever, the / the / that ...</i></p> <ul style="list-style-type: none"> - Combinations of pronouns (e.g. se lo) 	<p>or disagreement</p> <ul style="list-style-type: none"> - Refer to items or actions of others. - Sequencing arguments: <i>first / second / ... and finally ...</i> 		
<ul style="list-style-type: none"> - Imperfect Subjunctive - I wish + Imperfect - I wish (that) + subjunctive - conditional constructions: If + + Conditional Subjunctive 	<ul style="list-style-type: none"> - Express wishes, personal preferences... - Express proposals and purpose. - Pose hypothetical situations. - Send requests, warnings, invitations ... 	<ul style="list-style-type: none"> - Personal preferences, ingredients, dishes, drinks, traditional cooking. 	<ul style="list-style-type: none"> -Do some research and write a traditional recipe of Lamas' cuisine, observing the insertion of Quechua words in the names of the typical dishes.
<p>Pronominal verbs Conjunctions and transitional expressions:</p> <p><i>while, meanwhile, al + Infinitive</i></p> <ul style="list-style-type: none"> - Some periphrasis: verbal <i>volver + Infinitive, seguir + Gerund</i> Pluperfect subjunctive - hypothetical scenarios - temporal correlation - Connectors 	<ul style="list-style-type: none"> - Describe actions with adjectives, gerunds and adverbs - Describe the movements and the situation of people and things - Describe moods - Discuss body posture - Evoke imaginary situations. - Assess past events and their consequences. - Describe work: qualities, roles, etc. - Establish conditions 	<ul style="list-style-type: none"> -Everything about the patron day festivals. 	<ul style="list-style-type: none"> - Write a short story about Lamas. - Write a composition about a topic which you would have liked to explore in greater depth during the program.

<p>indicating cause and consequence.</p> <ul style="list-style-type: none">- The conditional compound sentence.- Relaying previous conversations.- How to apply conditional structure to give advice based on past events (historical, social, political and / or personal .)	<p>and requirements</p> <ul style="list-style-type: none">- Relay messages from the past.- Draw comparisons: <i>As if</i> + Imperfect Subjunctive		
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Course Outline

Note: All the texts must be read in Spanish.

Unit 1: Studying a new language, listening to other stories

Verb/grammar - Focus on reviewing preterit tense.

Vocabulary - Emphasis on travel, literature, cultural differences, costumes, human characteristics;

Writing assignment - A 1 page narrative about one's personal expectations about the trip to Peruvian Amazon, and what most caught one's attention when arriving in Lamas.

Enrichment activity - Includes Travelogue – *Viaje a la selva central* (1924)

Reading for class:

Mario Vargas Llosa: "The storyteller," 1987. First chapter.

Unit 2: The Presence of Hispanic People in the USA

Verb/grammar - Focus on conjunctions, use of past tenses, gerunds.

Vocabulary - Emphasis on biography, literature, Chicano movement, social problems, cultural conflicts, politics;

Writing assignment - Write a poem or a scene for a play on the Hispanic presence in The United States of America.

Reading for class:

Miguel Méndez: fragment of the poem "*Los criaderos de humanos (epica de los desamparados)*," 2006.

Recommended additional readings:

Lupe Cárdenas: "Entrevista a Miguel Méndez"

Unit 3: Which language do we speak, Spanish or Castilian?

Verb/grammar - Focus on transition verbs, periphrasis.

Vocabulary - Emphasis on social, historical and political aspects related to languages.

Writing assignment - A 1 page essay expressing personal point of view about the use of the two terms, Spanish and Castilian.

Enrichment activity includes a short film – *Los castellanos del Perú* (2007)

Reading for class:

Rosales Padilla: "Spanish or Castilian?" 2009 (article).

Manuel Alvar: "[Español, castellano, lenguas indígenas \(Actitudes lingüísticas en Guatemala sudoccidental\)](#)," 2006 (article).

Unit 4: Multilingual and Pluriculturalism in Peru

Verb/grammar - Focus on conjunction and temporary construction.

Vocabulary - Emphasis on Ethnic and socio-cultural specificities in Peru, inter-linguistic and intercultural contact.

Writing assignment - Write a composition about the bilingual experience among the Kichwa-lamistas, based on the texts of Zariquiey and Aguirre.

Enrichment activity - Includes a short film – JAQARU: Lengua que se apaga, memoria en agonía (2010)

Reading for class:

Roberto Zariquiey: “Languages in Peru: Rereading Babel,” 2004 (article).

Enrique Ballón Aguirre

“La identidad lingüística y cultural peruana: bilingüismo y diglosia”, , 1989 (article)

Unit 5: Amerindian Cosmovisions and Biodiversity

Verb/grammar - Focus on review grammar, impersonal constructions.

Vocabulary - Emphasis on matsiguenga cosmovision, biodiversity.

Writing assignment - Write an essay about the matsiguenga perspective of biodiversity, based Renard-Casevitz and Cristobal Pacaia text.

Readings for class:

France-Marie Renard-Casevitz and Cristobal Pacaia: *The God Yabireri and his loaded Yayenshi Yavireri Inti Yayenshi Igiane* (A matsiguenga foundation myth). 2002.

Unit 6: The Storyteller: Vargas Llosa’s fictional ethnography

Verb/grammar - Focus on imperative, pronominal verbs, passive voice.

Vocabulary - Emphasis on representation of native voices, matsiguenga mythology, non-cohesive diversity, displaced cultural identities in Peru.

Writing assignment - Write a composition about the ethnographical elaboration in Vargas Llosa’s novel.

Readings for class:

Vargas Llosa: fragments of the third chapter of *The storyteller*.

Unit 7: The Petroleum Industry in the Amazon: an incurable sickness

Verb/grammar - Focus on future imperfect, comparative expressions.

Vocabulary - Emphasis on environment, conservation, ethnocide, environmental devastation.

Writing assignment - Write an argumentative essay about environmental devastation by the Romero Group and other industries set in Lamas.

Enrichment activity - Includes a film – *Amazonia, masato o petróleo* (2009), produced by the Catalan Organization *Lliga dels Drets dels Pobles* (League for People's Rights).

Readings for class:

Eduardo Galeano: "La impunidad de los exterminadores del planeta," (essay). 1998.

Short film in class:

Waman Wasi: *Defendiendo la diversidad* (2008).

Unit 8-9: "From the Depths of Memory": Lucía Chiriboga's work

Verb/grammar - Focus on conditional tense.

Vocabulary - Emphasis on photography, palimpsest, silent discourses.

Writing assignment - Write a composition about Lucía Chiriboga's photographic essays.

Enrichment activity - Includes choosing a theme and produce a photographic essay (oral presentation justifying this choice and referring to the experience of doing this activity).

Readings for class:

Lucía Chiriboga: "Tenguel, the size of time," (Article and photographs). 1997.

Lucía Chiriboga: "From the Depths of Memory" (Short text and photographs). 2004.

Lucía Chiriboga: "Militia and indigenous, a contradictory relationship" (Short text and photographs). 2006.

Lucía Chiriboga: "Old disputes" (Short text and photographs). 2006.

Unit 10: Art and Ayahuasca

Verb/grammar - Focus on present subjunctive.

Vocabulary - Emphasis on art, shamanism, plant teachers, traditional medicines.

Writing assignment - Develop questions for an interview with Randy Chung, a Peruvian painter and *ayahuasquero*.

Enrichment activity - Includes a film – *Woven songs of the Amazon* (2007)

Readings for class:

Luisa Elvira Belaunde: "Kené, art, science and traditional patterns in drawing" (only the introduction). 2009.

Recommended additional readings:

Eduardo Luna and Pablo Amaringo: *Ayahuasca Visions: The Religious Iconography of a Peruvian Shaman*. 1999.

Unit 11: The Singing Word: Latin American Poets and Musicians

Verb/grammar - Focus on present subjunctive continued, imperfect subjunctive.

Vocabulary - Emphasis on Latin American poets and musicians, political, cultural and social issues in poems and folk songs.

Writing assignment - Write a text, based on a research, about the life of one of the previously mentioned poets or musicians. **Enrichment activity** includes a film – *Susana Baca, memoria viva* (2003).

Readings (Poems/ Song Lyrics):

Violeta Parra: “Gracias a la vida”

Nicanor Parra: “Defense of Violeta Parra”

Atahualpa Yupanqui: “Piedra y camino”

María Elena Walsh: “Como la cigarra”

Jorge Drexler: “Al otro lado del río”

Unit 12: Lamas's traditional food

Verb/grammar - Focus on pronominal verbs, conjunctions, and transitional expressions.

Vocabulary - Emphasis on ingredients, dishes, drinks, traditional cooking;

Writing assignment - Do some research and write a traditional recipe of Lamas’ cuisine, observing the insertion of Quechua words in the names of the typical dishes.

Enrichment activity - Includes a fieldtrip with the professor to taste Lamas’ traditional food.

Readings for class:

Julio Calvo Perez: *La cocina peruana: análisis semántico del léxico de la cocina en lengua quéchua* (only the introduction). 2005.

Unit 13: The Patron Day Festivals

Verb/grammar - Focus on pluperfect subjunctive, connectors.

Vocabulary - Emphasis on everything about the patron day festivals.

Writing assignment - Write a short story about Lamas.

Readings for class:

Felix Ramírez Cuesta: “Los motilones”, (Short story).

“La patrona de la Santa Cruz de los Motilones” (Article).

Unit 14: Review

Writing assignment – Write about and elaborate on an activity plan for the immersion week, with the professor’s orientation.

Unit 15: Immersion and Final exams

Course Requirements

Course Documentation

1. Oral History Project

The students will be distributed in all the ten *cabzonias* in Lamas and will offer their services to the *cabzonias* couple who open their homes to anyone and offer free food and drink to every visitor. Students will learn the vocabulary involved in food and drink preparations, greetings and leave taking and many more. The professor, the other two language instructors and other staff members of Sachamama Center will visit the students during their participation in the festivities. They will interview various members of the *cabzonias* and create a unique piece about *The Patron Day Festivals* - video or other media, to be approved by the professor - and then describe their vision in an oral presentation.

2. Formal Writing

Each essay will be no less than 500 words and will be graded for content, grammar and complexity of written expression. As students learn new verb forms, conjunctions and grammatical nuances, they are expected to integrate them into their essays. As a result, each essay should be increasingly complex and well written. Use of online translators is not permitted. The topics for each essay are as follows:

- Experiences and impressions from arrival and initial field trip in Peru.
- Use of artistic modalities in cultural expression.
- Reflect on multilingual and pluriculturalism.
- Amerindian cosmovisions and biodiversity.
- Environment and Conservation.
- Reflect on representation of native voices.
- The Presence of Hispanic People in the USA.
- Compare and/or contrast one aspect of The United States and Peru.

3. Informal Writing

Once a week, students are obligated to write a 250-word blog entry in Spanish about a particular topic they have covered in another academic class. The purpose is to let students find their own voice in Spanish and learn more academic vocabulary. For example, they could write about the outcome of a class discussion or analyze a reading. The purpose is to reflect, but with substantive analysis about the topic. The writing is expected to become progressively more complex and nuanced as they acquire more skills in Spanish.

Active Participation

These points will assess both attendance and active class discussion. In learning a language, it is absolutely essential that students take risks and leave their comfort zones. To that end, they will receive points for their levels of engagement in the class activities and their overall improvement in spoken Spanish. Students are encouraged to pursue every opportunity to practice their conversational Spanish, including with their home stay families, members of the Sachamama Center staff and faculty, each other and members of the community.

Grading

In this course faculty actively promote multiple means of evaluation and authentic assessment including student self-assessment, peer assessment, faculty-student debriefs and rubric. In order for students to receive credit for this program through the University of Massachusetts, the faculty will submit a letter grade and written evaluation of each student's learning.

Course Requirements percent of total grade is as follows:

Class Participation.....	25%
Informal Writing.....	15%
Oral History Project.....	25%
Formal writing.....	40%

Required Readings

- Alvar, Manuel. (2006). Español, castellano, lenguas indígenas (Actitudes lingüísticas en Guatemala sudoccidental). From the web site:
<http://www.cervantesvirtual.com/FichaObra.html?portal=180&Ref=20811>
- Ballón Aguirre, Enrique. (1989). *La identidad lingüística y cultural peruana: bilingüismo y diglosia*. In: Amazonia Peruana, Tomo IX, No. 17, Lima.
- Belaunde, Luisa Elvira. (2009). *Kené, arte, ciencia y tradición en diseño*. Lima: Instituto Nacional de Cultura.
- Calvo Perez, Julio. (2005). *La cocina peruana: análisis semántico del léxico de la cocina en lengua quéchua*. Lima: Fondo Edit. USMP.
- Cárdenas, Lupe. (2006). *Entrevista a Miguel Méndez M*. From the web site:
<http://www.cervantesvirtual.com/servlet/SirveObras/90258403211236152532457/p0000004.htm>

- Chiriboga, Lucía. (1997). *Tenguel, el tamaño del tiempo (article)*. From the web site: <http://www.zonezero.com/exposiciones/fotografos/chiriboga/articulo.html>
- _____. (1997). *Tenguel, el tamaño del tiempo (photographs)*. From the web site: <http://www.zonezero.com/exposiciones/fotografos/chiriboga/defaultsp.html>
- _____. (2004). *Del fondo de la memoria vengo (short text and photographs)*. From the web site: http://www.homines.com/fotografia/lucia_chiriboga/index.htm
- _____. (2006). *Milicia e indios, una relación contradictoria (short text and photographs)*. From the web site: <http://flacsoandes.org/dspace/handle/10469/650>
- _____. (2006). *Antiguos litigios (short text and photographs)*. From the web site: <http://www.flacsoandes.org/dspace/handle/10469/712>
- Corpas, J. and A. Garmendia. (2006). *Aula internacional 3: curso de español*. Barcelona: Difusión.
- Dubrovsky, Silvia and Silvia Maldonado. (1996). *América I – curso de español americano para extranjeros*. Buenos Aires: Colihue.
- Galeano, Eduardo. (1998). “La impunidad de los exterminadores del planeta”. In: *Patatas arriba: la escuela del mundo al revés*. Madrid: Siglo XXI.
- [González Hermoso](#), Alfredo and Carlos [Romero Dueñas](#). (1998). *Curso de Puesta a Punto en español. Escriba, hable, entienda... argumente*. Madrid, Edelsa.
- Hudson, Richard A. (2001). *Sociolinguistics*. Cambridge: Cambridge University Press.
- La fiesta patronal “Santa Cruz de los Motilones”*. From the web site: www.lamastrespisos.com
- Méndez, Miguel. (2006). *Los criaderos de humanos (épica de los desamparados)*. Hermosillo, Sonora: Editorial Uni-Son.
- Ramírez Cuesta, Felix. *Alborada (libro de cuentos y leyendas)*. From the web site: http://www.lamastrespisos.com/nuestro_lamas/cuentosleyendas.php
- Renard-Casevitz, France-Marie and Cristóbal Pacaia. (2004). *El Dios Yabireri y su cargado Yayenshi (mito de fundación)*. Lima: Lluvia Editores.
- Rosales Padilla, Manuel. (2009). *Español o castellano*. From the web site: <http://www.fundeu.es/Articulos.aspx?frmOpcion=ARTICULO&frmFontSize=2&frmIdArticulo=1960>
- Vargas Llosa, Mario. (1991) *El Hablador*. Barcelona: Editorial Seix Barral.
- _____. (2001). *The Storyteller*. Translated from the Spanish by Helen R. Lane. New York: Picador.
- Zariquiey, Roberto. (2004). *Lenguas en el Perú: hacia una relectura de Babel*. From the web site: [http://www.rree.gob.pe/portal/cultural.nsf/ccc0a366ddbb164405256d55005c1657/5ec191c3352c108f05256eca005de864/\\$FILE/CHASQUI%204%20CASTELLANO.pdf](http://www.rree.gob.pe/portal/cultural.nsf/ccc0a366ddbb164405256d55005c1657/5ec191c3352c108f05256eca005de864/$FILE/CHASQUI%204%20CASTELLANO.pdf)

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Advanced Spanish Language and Peruvian Cultures

Program: Peru: Ecology, Indigenous Spirituality and Spanish in the High Amazon

Department: Latin American Studies

Course #: SPAN 398P

UMass Faculty Sponsor: Gloria Bernabe-Ramos, Ph.D

Living Routes Faculty: Barbara Rodrigues, M.A

Credits: 4

Term: Summer 2012

Course Description

Advanced Spanish Language and Peruvian Cultures is aimed at students who have a superior mastery of grammatical structures and are interested in achieving fluent communication. At this level, we will try to further develop all skills. The course encourages reading, discussion and analysis. Additionally, the course aims to develop elements of rhetoric and composition in order to improve writing style. Students will also analyze aspects of communication and its use in written expression in order to provide the knowledge and practice needed for advanced writing. For this reason, we will explore the work of the greatest writers in the Spanish-speaking world, with a special emphasis on the literary expression of Hispanic-American literature. In this way, Peru will be a privileged observatory and the starting point for our analyses of the Latin-American cultural complex as a whole. We will therefore dedicate special attention to two contemporary Peruvian writers: the anthropologist and fiction writer José María Arguedas, and the short story writer Julio Ramon Ribeyro. The first, whose use of the Spanish language is significantly influenced by Quechua, takes us deep into traditional Andean societies. The latter writes about the disruptive effects of the modernization of the urban space. Besides this journey through Peruvian literature, we shall make a brief introduction about the presence of Hispanic culture in The United States, analyzing Chicano text in Spanish.

Course Objectives

- To develop the skills needed for clear, accurate speaking.
- To familiarize students with the rules and basic techniques for effective writing.
- To increase appreciation of Peruvian literature through reading and analysis of short stories that focus on the most salient features of the socio-cultural environment, ethnic and linguistic conflicts.

- Develop increased fluency in oral communication.
- Increase and apply critical analytical ability.
- Promote objectivity in the discussion forums.
- Provide practical guidance to develop written communications.
- Improve vocabulary, focusing on accuracy and variety, so as to avoid the use of worn-out words and phrases.
- Develop and implement public events such as lectures, conferences, speeches and presentations.
- Develop a coherent framework for the analysis of literary texts and strengthen interest in Peruvian culture.
- Develop a critical framework for understanding an aesthetic text.
- Discuss the Hispanic presence in the United States.
- Understand the asymmetric relations established between languages in a given society.
- Develop the ability to use languages for communication purposes and intercultural interaction.

Learning Modalities

Recommended activities: Brief works by Latin American authors; Discuss the presence of Hispanic culture in The United States; Participation in discussions about texts; Spanish language movies from Latin American film directors; Latin music and Spanish; Cultural Tours.

Learning Methodologies

- Theoretical and practical methodology developed by the teacher and student
- Analysis of articles
- Individual readings and group discussions
- Complementary audiovisual materials
- Research on contemporary issues of national or global importance in Spanish
- Discussion of controversial issues
- Continued practice of speaking
- Expository and teacher-led practice

Course Outline

Note: All the texts must be read in Spanish.

Unit 1: The Presence of Hispanic People in the USA: The Chicano Cosmos

Writing Exercise - Begin blog and discuss about the presence of Hispanic people in the USA. Write a short story about life in-between languages and cultures.

Readings for class:

Manuel Alvar: "[Lengua y sociedad: las constituciones políticas de América](#)" (Article). 1995.

Miguel Méndez. *Pilgrims in Aztlán*, (Novel), 2003.

"Mi peregrinar en Peregrinos de Aztlán", Miguel Méndez, 2009 (Essay)

"Aztlán: Mito y Conciencia histórica del Pueblo Chicano", Cosme Zaragoza, 1998 (Essay)

"Identidad y creatividad chicana", Arturo Madrid, 1997 (Article)

Unit 2: Peru: Heterogeneous Societies and Diglossia

Writing Exercises - Continue blogging; Formal composition due: reflect and write about the phenomenon of diglossia from the short story by Ricardo Palma.

Enrichment activity - Includes a viewing of two films – *Las lenguas del Perú* (2008), *Los castellanos del Perú* (2007)

Readings for class:

Ricardo Palma: "The letter sings" (short story).1957.

José María Arguedas: "El complejo cultural en el Perú" (essay). 1977.

Antonio Cornejo Polar: "A Non-Dialectic Heterogeneity: The Subject and Discourse of Urban Migration in Modern Peru" (essay). 1996.

Norma Meneses Tutaya: "Las dimensiones de la identidad nacional" (article). 2002.

Martín Lienhard: "Sociedades heterogéneas y 'diglosia' cultural en America Latina" (article). 1994.

Recommended additional readings:

Bartomeu Melià: "Palabra vista, dicho que no se oye" (article). 1998.

Unit 3: Translating Cultures with José María Arguedas

Writing Exercises - Continue blogging; formal composition due. Each student shall recreate and write individually a version of the short story from the oral Quechua

tradition “The Pongo’s dream”. Afterwards, the students will work in groups and adapt the text in order to perform it.

Enrichment activity - Includes a viewing of two films – *The pongo’s dream* (1970), directed by Santiago Álvarez Román; *Danzak* (2008), directed by Gabriela Yepes

Readings for class:

Dora Sales: “Introduction: José María Arguedas, *wiñay*” (essay). 2009.

Dora Sales: “El lenguaje es una piel” (essay). 2009.

José María Arguedas: *Deep rivers* (novel). 1977.

José María Arguedas: “The pongo’s dream” (a quechua short story). 1965.

José María Arguedas: “The agony of Rasu Ñiti” (short story). 1962.

José María Arguedas: “I am not an acculturated man” (essay). 1968.

José María Arguedas “Entre el kechwa y el castellano, la angustia del mestizo” (essay). 1939.

José María Arguedas: “La cultura: un patrimonio difícil de colonizar” (essay). 1966.

Recommended additional readings:

Walter Benjamin: “The task of the translator” (essay). 1923.

Unit 4: Urban Visions and Marginal Voices in Julio Ramón Ribeyro’s Literature

Writing Exercises – Work on blogging. Formal composition due today.. Write about the urban space in Julio Ramón Ribeyro short stories (observe how the author problematizes the modernization effects on cultural, ethnic, and political spheres of Peruvian urban societies).

Enrichment activity - Includes a film – *La teta asustada* (2009), directed by Claudia Llosa

Readings for class:

Julio Ramón Ribeyro: “The skin of an Indian is not worth much” (short story).

Julio Ramón Ribeyro: “Los moribundos” (short story).

Julio Ramón Ribeyro: “De color modesto” (short story).

Julio Ramón Ribeyro: “Los gallinazos sin plumas” (short story).

Galia Ospina Villalba: “Una escritura al margen” (essay). 2006.

Vargas Llosa: “La utopía arcaica y el Peru informal” (essay). 1996.

Unit 5: Health and Nature in the Peruvian Amazon

Reading and discussion will focus on chapters from the book “Dreams coming true... an indigenous health programme in the Peruvian amazon”, compiled by Soren Hvalkof, 2003 (Intercultural health project).

Writing Exercises – Blogging. Formal composition due. Write an argumentative essay about the importance of the intercultural health projects for the Amazonian people.

Enrichment activity - Includes a film – *DE MÉDICOS Y SHERIPIARIS: Proyecto piloto de Salud Intercultural* (2008)

Readings for class:

Gil Inoach Shawit and Juan Reátegui Silva: “Introduction”.

Juan Reátegui Silva: “Concepts and Projects”.

Bente Korsgaard, Jim Thuesen, and project members: “Bridging the Gap between Western and Indigenous Medicine”.

Juan Reátegui Silva: “The Future of the Indigenous Health Programme”.

Grimaldo Rengifo: “The Kichwa-Lamas vision of medical plants” (article). 2004.

Unit 6: The Singing Word: Latin American Poets and Musicians

Writing Exercises – Blogging. Formal composition due today. Write an appreciation about one of the songs or poems and elaborate a brief biography about the author.

Enrichment activity includes a film – *Susana Baca, memoria viva* (2003) – film about the Afro-Peruvian singer Susana Baca.

Readings for class (Poems/ Song Lyrics):

Violeta Parra: “Volver a los diecisiete”.

Atahualpa Yupanqui: “Tiempo del Hombre”.

María Elena Walsh: “Serenata para la tierra de uno”.

Jorge Luis Borges: “Caja de música”.

Pedro Luis Ferrer: “Nana para un suspiro”.

Fito Paez: “Yo vengo a ofrecer mi corazón”

Peteco Carabajal: “Cómo pájaros en el aire”.

Dulce María Loynaz: “Poem LXIV”.

Unit 7: The Patron Day Festivals

Writing Exercises – Blogging. Formal composition due. Create an activity plan for the immersion week, with the Professor’s orientation. Enrichment activity includes immersion.

Course Requirements

Course Documentation

1. Compositions

Each formal reflection paper will have a central theme that we have explored in class or a topic that students will consider in more depth. They are encouraged to do additional research to support their arguments. Each essay should be no less than 1000 words. The topics for the compositions are as follows:

- The Presence of Hispanic People in the USA.
- Develop questions about the Latin-American socio-cultural complex from the Peruvian literature.
- Analyze Peruvian socio-cultural complex from one of the studied authors.
- Reflect on the heterogeneous societies and diglossia.
- Life in-between languages and cultures.
- Health and Nature in the Peruvian Amazon.
- The Patron Day Festivals.
- "The Topic I Would Have Liked to Explore more Deeply" Consider a topic that we discussed in class and that you felt was not fully explored.

2. Blogs

Are relatively informal essays of at least 500 words. Students will reflect on their coursework in at least one other class at the Institute in order to reinforce the vocabulary in more academic subjects. They are expected to blog at least twice a week.

3. Oral History Project

Students will be assessed on their formal spoken Spanish by the presentation given to the community. They will be distributed in all the ten *cabzonias* in Lamas and will offer their services to the *cabzonias* couple who open their homes to anyone and offer free food and drink to every visitor. Students will learn the vocabulary involved in all activities and rites of the Festival. The professor and the other two language instructors and other staff members of Sachamama Center will visit the students during their participation in the festivities. They will interview various members of the *cabzonias* and create a unique piece about *The Patron Day Festivals* - video or other media, to be approved by the professor - and then describe their vision in an oral presentation.

Active Participation

Students are expected to have completed the reading or research for each day and to be prepared to discuss it in class. They are expected to take an active role in facilitating class discussion by asking and responding to questions.

Grading

In this course faculty actively promote multiple means of evaluation and authentic assessment including student self-assessment, peer assessment, faculty-student debriefs and rubric. In order for students to receive credit for this program through the University of Massachusetts, the faculty will submit a letter grade and written evaluation of each student's learning.

Course Requirements percent of total grade is as follows:

Class Participation.....	20%
Compositions.....	40%
Blogs.....	30%
Oral History Project.....	10%

Required Readings

Alvar, Manuel. (1995). [Lengua y sociedad: las constituciones políticas de América](#). From the web site:

<http://www.cervantesvirtual.com/servlet/SirveObras/13571842901139273000080/p0000001.htm>

Arguedas, José María (1977). *Los ríos profundos*. Buenos Aires: Editorial Losada.

_____. (1977). *Relatos completos*. Buenos Aires: Losada.

_____. (1977). *Formación de una cultura nacional indoamericana*. Madrid: Siglo XXI.

Cornejo Polar, Antonio. (1996). *Una heterogeneidad no dialéctica: sujeto y discurso en el Perú moderno*. From the web site:

<http://www.cholonautas.edu.pe/modulo/upload/corn.pdf>

Hamann, Soledad. (2000). "La población de San Martín". In: *El lugar donde vivimos: la región San Martín. Soritor, Shapaja, San Antonio de Cumbaza, Pongo del Caynarachi*. Lima: ITDG.

Hudson, Richard A. (2001). *Sociolinguistics*. Cambridge: Cambridge University Press.

Hvalkof, Soren. (2003). *Sueños amazónicos... un programa de salud indígena en la selva peruana*. Copenhagen, Dinamarca: Fundación Karen Elise Jensen and NORDECO.

[González Hermoso](#), Alfredo and Carlos [Romero Dueñas](#). (1998). *Curso de Puesta a Punto en español. Escriba, hable, entienda... argumente*. Madrid, Edelsa.

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La fiesta patronal "Santa Cruz de los Motilones". From the web site:
www.lamastrespisos.com

Lienhard, Martín (1994), "Sociedades heterogéneas y 'diglosia' cultural en América Latina". In: Birgit Scharlau. *Lateinamerika denken*. Tübingen: Gunter Narr Verlag, pp. 93-104.

Madrid, Arturo. (1997). *Identidad y creatividad Chicana*. From the web site:
<http://ideologiesandliterature.org/Journal/IL10/jou10madri.pdf>

Méndez, Miguel (2003). *Peregrinos de Aztlán*. Editorial Al Alba.

_____. (2009). *Mi peregrinar en Peregrinos de Aztlán*. From the web site:
<http://dspace.uah.es/jspui/bitstream/10017/4981/1/Mi%20Peregrinar%20en%20Peregrinos%20de%20Aztl%C3%A1n.pdf>

Meneses Tutaya, Norma. (2002). "Las dimensiones de la identidad nacional". In: *Letras*, 103/104. Lima: Universidad Mayor de San Marcos, pp.219-231.

Ospina Villalba, Galia. (2006). "Una escritura al margen". In: *Julio Ramón Ribeyro: una ilusión tentada por el fracaso*. Bogotá: Fundación Universidad de Bogotá, Jorge Tadeo Lozano.

Palma, Ricardo. (1957). *Tradiciones peruanas completas*. Madrid: Aguilar.

Ramírez Cuesta, Felix. *Alborada (libro de cuentos y leyendas)*. From the web site:
http://www.lamastrespisos.com/nuestro_lamas/cuentosleyendas.php

Rengifo, Grimaldo. (2004). "La visión quechua-lamas de las plantas medicinales". In: *Las plantas medicinales en la visión Kechua Lamas*. Lamas: Waman Wasi.

Ribeyro, Julio Ramón. (2000). *La palabra del mudo*. Lima: Ediciones siglo XXI.

Sales, Dora. (2009). *José María Arguedas: Qepa Wiñaq... Siempre literatura y antropología*. Madrid: Iberoamericana.

Stiegler, B. N. and C.J. Jimenez. (2007). *Hacia niveles avanzados: composición por proceso y contexto*. Australia: Thomson Heinle.

Vargas Llosa, Mario. (1995). "La utopía arcaica y el Peru informal". In: *La utopía arcaica: José María Arguedas y las ficciones del indigenismo*. México: FCE.

Readings for class:

Felix Ramírez Cuesta: "Los motilones" (short story).

"La patrona de la Santa Cruz de los Motilones" (article).

Soledad Haman: "La población de San Martín" (article, pp-53-62).

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- Escobar, Alberto. (1984). *Arguedas o la utopía de una lengua*. Lima: Instituto de Estudios Peruanos.
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- _____. (1978). [Variaciones sociolingüísticas del castellano en el Perú](#). Lima.
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<http://www.pratecnet.org/pdfs/Cosmovision1.pdf>

Quechua Language and Peruvian Cultures

Program: Peru: Ecology, Indigenous Spirituality and Spanish in the High Amazon

Department: Latin America Studies

Course #: LATIN-AM 198P

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Term: Summer 2011

Credits: 4

Course Description

This course is designed for students that wish to communicate fairly easily in Quechua* and understand the cultural and linguistic specificities of this language as it is spoken in the region of Lamas in the department of San Martin, Peru. The Quechua of the Lamas region is a variant of the highland Quechua. The highland variant and the Lamas variant are mutually intelligible. This course is for those students who are already quite proficient in Spanish.

The Kichwa-Lamistas have lived close to the descendants of their conquerors, the *mestizos* of Lamas, having been regrouped on the Western side of the town of Lamas at the time of their military defeat in 1656. They have been subjugated and their culture and language devalued. The Kichwa-Lamista leadership has undertaken in the last 25 years a vigorous project of regenerating their culture and strengthening their language.

Sachamama Center is working with the youth wing of the largest of the two Kichwa-Lamista cultural-political organizations, CEJOKAM (The ethnic youth council of the Kichwa people of Amazonia) in a project to transcribe in written form the knowledge, traditions and life experiences of its elders which to date exist only in oral form. The US undergraduates in this course will have the opportunity to join their Kichwa peers in this exciting and historically unprecedented project.

** In this course we are using the standard orthography of "Quechua" to refer to the language while recognizing that in its Lamas variant the language is pronounced "Kichwa", an orthography we reserve for the name of the local ethnic group.*

Course Objectives

Promote the integration of linguistic and cultural contents through the work done in the classroom and in the field so that students can be situated in the linguistic and cultural framework in which they will be immersed, especially during the third week, when they will spend four days in a Quechua speaking household in Wayku, the indigenous

neighborhood in Lamas and the center of Kichwa culture and identity, as well as in the anthropology course immersions in two native communities.

The emphasis of the course will be on oral comprehension and speaking since the Quechua of the Kichwa-Lamistas has barely begun to be written in the Roman alphabet and there is a dearth of written material. The students will have the opportunity to join their Kichwa-Lamista peers in a project of Sachamama Center to transcribe in written form for the first time ever the oral knowledge, traditions and life experiences of this people.

Methodology

Theoretical-cum-practical presentations in the classroom; individual activities and group activities (always coordinated by the professor); interviews in the community of Wayku; showing of ethnographic films on the Kichwa-Lamistas produced by a Lamas NGO: Waman Wasi; photographing; listening to songs; to Quechua local radio broadcasts; use of tape recorder; use of camera; video camera; immersion in Quechua speaking families in Wayku during the third week of the course.

Course Outline

First Week

6/28/11: Introduction

- General overview of the course including an introduction to the local history of the revival of the Quechua language in the Lamas region.
- Presentation of the basic phonetic differences between the highland variant and the Kichwa-Lamista variant.
- Presentation of the first locally produced Quechua dictionary.

In the afternoon the students will view the local documentary *Tukuypa Purinanchikuna* (The paths belonging to everyone), 2008 Waman Wasi production. This documentary places the Kichwa-Lamistas in a national and international framework, touching on some hot issues concerning the treatment of indigenous peoples in Peru. The film places the contemporary form of life of the Kichwa-Lamistas in this wider framework.

6/29/11: Why learn Quechua?

A brief presentation of the history of the spread of Quechua during the Inca empire, where this language became a lingua franca spoken from Chile to Colombia, all along the Andean mountain chain and how this language has survived among the indigenous peoples of this region. Brief presentation of the fairly recent discovery of a pre-Columbian system of writing: the *capacquipus*, the evidence for the existence of this three dimensional writing system, the only one in the world, and the debate surrounding this discovery. Presentation of the history of the eradication, at the very beginning of the Spanish Conquest, of this writing system and the reasons for it. Presentation of the

rationale for the project between Sachamama Center and CEJOKAM of writing down in the Roman alphabet the knowledge, traditions, and life experiences of the Kichwa elders. Presentation of how the students will insert themselves in this project.

In the afternoon, members of CEJOKAM will visit the classroom and begin by introducing themselves in Quechua so that with the professor's help the students can begin to learn how to introduce themselves, ask a person's name and place of origin, as well as how to identify one's gender and age, and the modes of greeting and leave-taking.

6/30/11: The body

Male members of CEJOKAM will demonstrate their indigenous style of wrestling (performed only by males) and teaching it to the male students while giving the Quechua words for parts of the body. Female students meanwhile will observe the demonstration of an indigenous *huesera*, a female bone-setter, and be taught the parts of the body in this manner.

7/1/11: Growing Food

The vast majority of Kichwa-Lamistas are subsistence farmers; their food fields being called *chacras*. The theme will be introduced by viewing a short documentary film produced by the Lamas NGO Waman Wasi entitled "Walking with Wisdom" (2008) about the activities of Kichwa-Lamista farmers. Each scene will be commented and the Quechua vocabulary for this set of activities written by the professor for the students to learn. This will be followed by the use of this vocabulary on the part of the students through doing these activities in Sachamama Center's *chacra*. The pre-Columbian anthropogenic soil recently discovered by archaeologists in the whole of the Amazon basin as well as the High Amazon will be briefly explained as well as Sachamama center's project of recreating this pre-Columbian lastingly fertile soil for a permanent agriculture to replace the local practice of slash and burn agriculture introduced in the 17th century by the Spaniards' metal tools.

7/2/11: Gift exchange with the Spirit of the Earth, Pachamama.

Traditionally Kichwa-Lamistas make offerings of *chicha* (a pre-Columbian drink of fermented corn water) to the spirit of the earth, Pachamama, before planting, asking her permission to plant and thanking her for the coming harvest as well as asking forgiveness for any mistake being committed during the offering as well as during the agricultural work.

The professor will teach this vocabulary of asking permission, thanking and asking forgiveness for a mistake in the context of gift exchange with Pachamama. Students will learn this vocabulary – one indispensable in daily social interaction as well – while making offerings in Sachamama Center's *chacra*. The teacher will also speak of the perceived need to strengthen and regenerate these practices, eroded by the condemning gaze of the local *mestizos* and by modernity and the latter's view of nature as an unconscious machine without agency or desires and there to be exploited by humans with few restraints, pointing out that the indigenous world-view is by contrast not anthropocentric, recognizing that humans are only one part of a complex weave of life.

7/3/11: From Planting to Cooking and Eating

The students will be shown another documentary of the Lamas NGO Waman Wasi entitled “Planting in order to Eat” (2008) on the diversity of food being grown in the *chacra* and how the latter is intimately connected to the forest, as well as how this harvested food is cooked and eaten. The students will be guided by the professor to transcribe the Quechua words spoken in the film. Students will then be guided to identify the Quechua words of the diverse plants being grown in Sachamama Center’s *chacra*. A native cooking demonstration in which the students will participate in gesture as well as in words, learning the vocabulary of cooking and eating, will follow this activity.

Second Week

7/4/11: Free day

7/5/11: Gendered Work Patterns: Men’s and Women’s activities

Among the Kichwa-Lamistas most activities are gendered: some things are done only by women and others only by men while some others can be performed by either gender. This is common in tribal and peasant societies the world over and embodies the view that life requires the work of both genders and that neither gender can regenerate and continue life by itself, each requiring the other in symmetrical interdependency.

The male students will be involved in a male activity such as basket weaving or playing the traditional reed flue while the women will be involved in a female activity such as the waist-band weaving loom, or ceramic making. Both gender will learn the vocabulary of these activities and be able to present to the class that activity in Quechua in the afternoon.

7/6/11: Photographing in Wayku

In the morning students will go to Wayku and take photographs of activities and things there, learning their vocabulary. Example of such activities are: washing clothes; washing oneself at the public fountain; the elementary school and its activities; houses; gardens, trees, stores, the church, etc. They will be accompanied and helped in their task of identifying the words by their peers of CEJOKAM .

In the afternoon the students will present their photographs and narrate them in Quechua for the class.

7/7/11: Singing Life

The professor will teach the students 3 or 4 songs. After linguistically analyzing the songs, the students will choose one of the songs to sing to the class and to narrate it.

7/8/11: Narrating Life

The professor will introduce the issues involved in transcribing a - by now - oral language into a written form. The students will then go with one of their peers from CEJOKAM and be introduced by them to one of the elders in their families. The students, with the help of their Kichwa peers, will then interview the elder using a tape recorder, asking the interviewee to recount some event in their life.

In the afternoon the students will be coached by the professor in the task of transcribing these interviews in a written Quechua medium.

7/9/11: The Healing Words

The professor will give a brief introduction to the theme of *curanderismo* or shamanism and the role of the shaman's song (called *ikaro*) in the healing ceremony. This will be followed by listening to a shaman singing some *ikaros* in Quechua. These songs will then be translated together with the professor and their meaning expounded by the professor with the help of a local shaman. The students will learn the vocabulary involved in healing.

7/10/11: Radio Journalism

There are several radio programs in Quechua in Lamas. The class will listen to one such emission and be helped by the professor to understand its linguistic properties as well as its social functions in the region. The students will then be coached into producing their own radio program in Quechua, reporting on some event of relevance to the Quechua speakers in Lamas.

7/11/11: Free Day

Third Week: Immersion in a Wayku Family from 7/12 to 7/15/11.

Each student will be placed in the family of his or her peer from CEJOKAM with whom they have been working in the previous two weeks. They will spend the day with the family sharing in the daily work of the household. These stays will be previously prepared by Sachamama Center's staff requesting the members of those families to speak only Quechua during the students' stay.

7/16/11: Students will prepare their final examination for the next day.

7/17/11: Final Examination

AM: An oral presentation of the student's experience of sharing life with a Quechua speaking family in Wayku.

PM: A written presentation on a theme of the student's choice.

Course Requirements

Course Documentation

1. Regular quizzes during the first two weeks of classroom work, mostly oral:
2. Final oral and written examination

Active Participation

These points will assess both attendance and active class discussion. In learning a language, it is absolutely essential that students take risks and leave their comfort zones. To that end, they will receive points for their levels of engagement in the class activities and their overall improvement in spoken Spanish. Students are encouraged to pursue every opportunity to practice their conversational Quechua, including with their home stay families, members of the Sachamama Center staff and faculty, each other and members of the community.

Grading

In this course faculty actively promote multiple means of evaluation and authentic assessment including student self-assessment, peer assessment, faculty-student debriefs and rubric. In order for students to receive credit for this program through the University of Massachusetts, the faculty will submit a letter grade and written evaluation of each student's learning.

Course requirements percent of total grade is as follows:

Active Participation.....	25%
Quizzes.....	35%
Final oral and written examination.....	40%

