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DESIGN OF LUDIC AND DIDACTIC MATERIAL TO STRENGTHEN THE TEACHING OF THE AYMARA NATIVE LANGUAGE

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This project was conceived from the need to improve how the Aymara language is learned by children from La Paz, Bolivia. With a multidisciplinary approach that includes the support of pedagogy specialists and an Aymaran linguist, we propose designing ludic material for teaching, that aims to strengthen the teaching/learning of Aymara and to contribute to its use and appreciation in third grade students from a private school in La Paz, Bolivia. The methodology used for the development of this project is Design Thinking, a non-linear iterative process which consists of the following steps: empathizing, defining, ideating, prototyping and testing. The final result is a board game called Llamayu (harvest in Aymara) based on the concept of the harvest, which is particularly significant in the Aymara culture. The graphic, aesthetic, ludic, and material proposal was defined in response to the characteristics and needs of its users.

Keywords: design; ludic; teaching; design thinking; aymara

DISEÑO DE MATERIAL DIDÁCTICO LÚDICO PARA FORTALECER LA ENSEÑANZA DE LA LENGUA ORIGINARIA AYMARA

La realización de este proyecto responde a la necesidad de mejorar el aprendizaje del idioma Aymara en niños de primaria de la ciudad de La Paz. Con un enfoque multidisciplinario, que incluye el apoyo de especialistas en áreas como la pedagogía y la lingüística aymara, se propone el diseño de un material didáctico lúdico, cuyo objetivo es fortalecer la enseñanza de la Lengua Originaria Aymara y contribuir a su uso y revalorización en estudiantes de tercero de primaria en un colegio privado de la ciudad de La Paz, Bolivia. El método usado para el desarrollo de este proyecto es el Design Thinking, un proceso no lineal e iterativo que cuenta con los siguientes pasos: empatizar, definir, idear y prototipar, validar e implementar. El resultado final del proyecto es un juego de mesa llamado Llamayu (cosecha en Aymara), basado en el concepto de la cosecha, el cual es particularmente significativo para la cultura aymara. La propuesta gráfica, estética, lúdica y material del juego se definió en base a las necesidades y características de los usuarios.

Palabras clave: diseño; lúdica; didáctica; design thinking; aymara

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1. Introduction

The native languages of South America constitute a system of cultural, social and linguistic values. Languages are not only instruments of communication, development and social integration, but they are, repositories of alternative views of the world and forms of knowledge. They allow peaceful coexistence and equitable dialogues, and conscious education of indigenous people in the identity, history, traditions and memory of their people (I. Apaza, personal communication, February 17, 2018). The teaching and practice of these languages generates communicative competencies, in line with a multicultural and multilingual education, embedded in the value and respect of indigenous culture (Flores & Del Valle, 2021). While the Plurinational State of Bolivia recognizes thirty-six native peasant indigenous peoples and nationalities, each with their own history, customs, traditions and languages; their languages are in a state of vulnerability and in danger of extinction due to the lack of use, value and recognition.

The native Aymara language is an Andean and millenary language, with a long history and essential links to the essence of its culture. It is estimated that 40.6% of the population of Bolivia identify with and speak this indigenous language (United Nations Population Fund UNFPA, 2015). Nonetheless, the use of Aymara language is in decline due to abandonment of rural towns where it has traditionally been the lingua franca of indigenous people, and subsequent loss of identification with its culture.

To redress this situation, the government has taken some measures; one of them is the introduction of native languages in the curricular content of all students. Unfortunately, teachers do not have sufficient training and materials for the educational and cultural processes needed for this endeavor. Teaching materials are not up to date. Because of all these reasons, it is essential to have materials that contribute to and strengthen the teaching of native languages at the primary level (L. Valda, personal communication, May 20, 2019). The existing texts, elaborated by the Ministry of Education, do not include precise contents and teaching strategies. Primary school teachers, on top of 8 subjects, must design their own teaching methods and materials to strengthen the teaching of native languages.

Education researcher Vixtha argues that generating materials, which rescue and revalue native languages through the experimentation of games, is key in the education of students (Vixtha, 2011). The Bolivian government has also established that didactic materials such as games and audiovisual media are important elements that contribute to educational processes and language development (Vice-Ministry of Regular Education of the Plurinational State of Bolivia, 2022).

This communication presents the results of the research, design and construction of the game *Llamayu: Harvest with your Llamita*, conducted at the Bolivian Catholic University (La Paz) which seeks to contribute to the teaching of Aymara in primary school students in the city of La Paz. *Llamayu* is a board game whose purpose is for students to explore, learn and familiarize themselves with all kinds of words of the Aymara language, aligned with the content and curriculum of the grade. This vocabulary game seeks to contribute to a quality education, which is didactic and entertaining, attractive and meaningful for students; integrated to the practice, conscious use and revaluation of the Aymara language. This paper is the result of an original, concluded and unpublished research.

In this study, the Design Thinking methodology was employed to investigate and obtain information about the use, recognition and identification of Aymara language in primary school students. It is the result of joint work with a teacher and a linguistic and psychopedagogy specialist, whose experience and expertise were key for generating

didactic materials and strategies for the design of the game. Their input was key for finding alternative paths for the teaching and revaluation of Aymara.

2. Objectives

The objective of this research is to design ludic didactic material that contributes to strengthening the teaching, use and revaluation of Aymara in 3rd grade students of the primary level of the María Auxiliadora Educational Unit, in the city of La Paz. In this sense, ludic solutions are explored in a board game that promotes the use of the Aymara language, aligned to the contents of the official curriculum for the third grade of primary school.

3. Indigenous language and education

Because indigenous languages are the most visible expression of the cultural diversity of native peoples, the real threat of languages disappearing compromises their own chances of survival (Cruz Pastor & Mena, 2012). The UN General Assembly declared 2019 as the International Year of Indigenous Languages in order to draw attention to the loss of languages and the need to preserve and revitalize them. The UNESCO Permanent Forum on Indigenous Issues, informed that 40% of the estimated 6,700 languages spoken in the world are in danger of disappearing (Vendrell, 2019).

Since 2006, the Plurinational State of Bolivia has initiated significant changes in the social, economic, political, cultural and educational fields. In this sense, the Plurinational Education System established in the Education Law No. 070 Avelino Siñani - Elizardo Pérez, states that education based on indigenous languages:

should be intracultural, intercultural and multilingual throughout the educational system. The enhancement of knowledge, knowledge and languages of the indigenous native peasant nations and peoples, intercultural and Afro-Bolivian communities, promotes the interrelation and coexistence of equal opportunities for all, through the appreciation and reciprocal respect between cultures (Law N° 070 – Education Law “Avelino Siñani – Elizardo Pérez”, 2010).

Currently, the educational community has the enormous challenge to restore the vitality and development of indigenous languages throughout the educational process. The recovery of languages is fundamental in the implementation and application of the Productive Socio-Community Educational Model. There are many actions and diverse are the means by which it is intended to make visible and take action in this situation. The Ministry of Education has established that the need to have didactic strategies for teaching a language favors and facilitates communicative experiences in regular education (Aguilar, 2017).

The researcher Daniel Guzmán states that the revitalization and strengthening of a language implies collective work and the experience of various actors in the construction of solutions and reflections for a conscious use of it (Guzmán, 2022). In this sense, visualizing and projecting the implementation of didactic materials such as games is ideal for the use, revitalization and revaluation of native indigenous languages.

As part of the celebration of the Decade of Indigenous Languages 2022-2032, the Plurinational Institute for the Study of Language and Culture (IPELC) has presented texts and educational materials that seek to draw attention to the serious loss of indigenous languages and the need to conserve, revitalize and promote them, adopting urgent measures at the national and international levels. This consists of texts with alphabets and dictionaries in different native languages (Ministry of Education of the Plurinational State of Bolivia, 2022). However, many of these materials are not adequate for the context in which

girls and boys of this grade of the primary level live and interact (L. Valda, personal communication, May 20, 2019).

The acquisition of a native language, under the Socio-Community Productive Educational Model in vocational community primary school, starts with the didactic experience in the teaching and learning process. Aguilar argues that learning a second language should be done in a progressive and natural way, within an affective and positive climate, generating communicative and dynamic spaces in education (2017). In this sense, the game as a didactic strategy for teaching a language plays an active role in education. Understood as activities aimed at creating unconventional learning spaces and conditions, the game offers methodological and didactic tools for children to learn to learn, to think, to do, to be and to live together. These activities favor self-confidence, autonomy and the development of the child's personality in the course of his or her education (Gómez Robles, 2022).

At the First Regional Meeting for the Exchange of Experiences in the use and teaching of the Aymara language at the initial and primary levels of regular education in Bolivia, it was considered that the spaces generated by teachers for the teaching of a language should be nurtured by various didactic strategies, playful and technological resources such as social networks, interactive games and digital applications that face current realities, such as the pandemic. Implement educational and linguistic initiatives that activate and update didactic means that generate materials suitable for teaching a language.

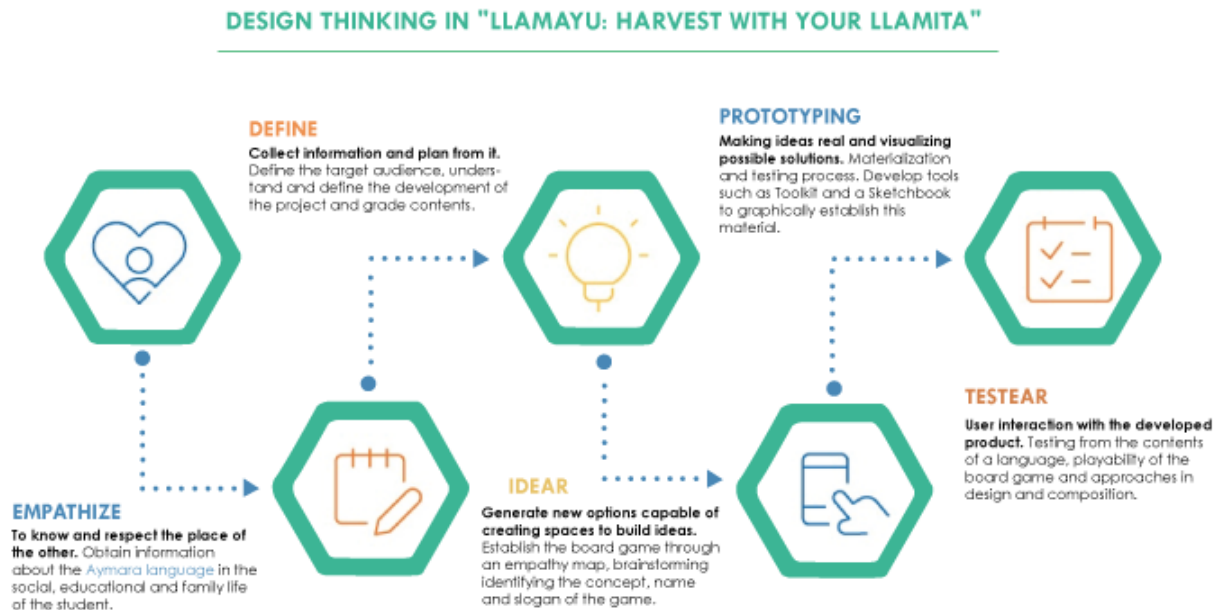
4. Methodology

This research project assumes Design Thinking, a methodology whose purpose is to empathize with the context of a problem; from which creative, real and effective answers are generated (Lugo Muñoz & Villegas Ramos, 2021). As it is a people-centered methodology, it provides means and techniques that allow observing challenges, detecting needs, exploring alternatives and solving them in a comprehensive manner. In addition, this methodology is characterized by not being a rigid and linear process, i.e., it can be used without following a specific order. Design Thinking consists of five stages: empathize, define, ideate, prototype and test.

Design Thinking has proved useful for reaching, knowing and acting in new spaces where, through design and diverse creative processes, it is intended to contribute to an equitable quality education. In this process, and following each of its phases, initial characteristics have been identified that have made it possible to achieve the established objectives. Empathizing in the development of this project has allowed us to act and put ourselves in the place of students and teachers, protagonists of this process. As result, interviews and surveys have been conducted in order to interact with the users and their context. On the other hand, in the Define stage, the information gathered during the Empathy phase was used to define and contribute with new perspectives. Likewise, the Ideate phase was aimed at generating possibilities by means of sketches and reference images to develop the project. In the Prototyping stage, ideas were made tangible and real, allowing to visualize solutions as a real result, and finally to test them through user interaction with the product. Testing has also provided further information, in terms of empathy, based on the prototype and the reality of the context (Lugo Muñoz & Villegas Ramos, 2021).

It is important to mention that the application of methodology was situated in the reality of the student and the context to which he/she belongs, taking into account the current situation of the indigenous language in Bolivian education. Pedagogical, psychological and design references were consulted in the research process.

Figure 1: Design Thinking in the Project *Llamayu*



Note: Methodological process applied to the project "Llamayu: Harvest with your Llamita", a board game to strengthen the teaching of the Aymara indigenous language.

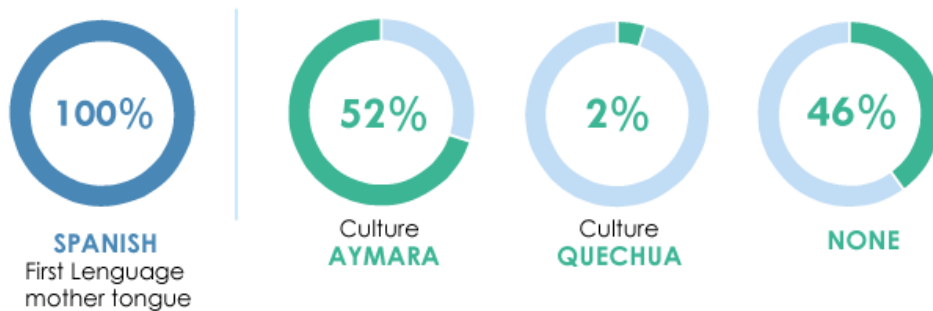
4.1 Empathize

Recognizing it as that conscious and empathetic action of respecting the place of the other, empathizing involves a series of steps that have allowed to access and establish information to achieve new strategies in language education. For this, it was decided to use research techniques such as observation, surveys, interviews and an empathy map that have allowed us to investigate the student's reality and the context that surrounds him/her.

The María Auxiliadora Educational Unit has more than a thousand students between the primary and secondary levels. In this case, the project has worked with students of the third grade of primary school, parallel A and B of this institution. Children between eight and nine years of age have been the target group. In this process, a survey was carried out to obtain information about the target users, which provided the following information: 68% of the total number of students are girls and 32% are boys.

In this sense, it was possible to verify that 100% of the students identify Spanish as their first language or mother tongue; 57% of the students recognize that the Aymara language has been, like Spanish, one of their first languages, which has had a significant impact on their education. Regarding the student's cultural identification, 52% of the students identify themselves with the Aymara culture; 2% identify themselves with the Quechua culture; and 46% of the students do not identify themselves with any culture.

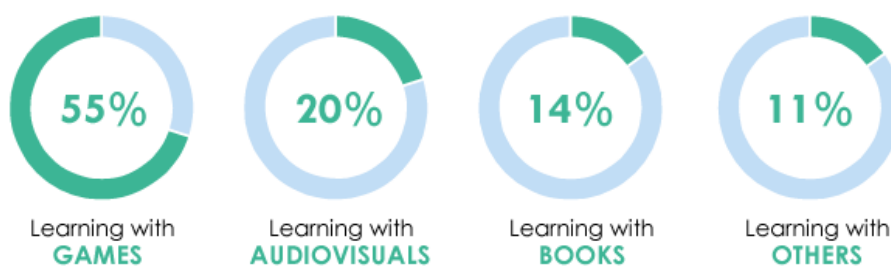
Figure 2: First language/native language and cultural identification of the student



Note: Third grade students' cultural identification.

Regarding the media, materials and didactic strategies that the student prefers for learning an indigenous language, 55% of the students consider that learning with games is much more significant in the teaching process; 20% with audiovisual pieces; 14% with books or graphic media, 6% with music appropriate to the subject and 5% with other types of materials.

Figure 3: Preference of materials for learning an indigenous language



Note: Most preferred means and materials for learning.

Observation as a structured procedure, but at the same time free and spontaneous, has allowed us to understand the reality of family and educational contexts with respect to the use of a language. In this sense, it was observed that students, both girls and boys, as well as teachers required didactic materials that make teaching a light and effective process.

In the interviews conducted for this project, information was collected from students, teachers and professionals in education, linguistics, psychology and board game experts whose experiences have been a vital part of this process. In the first instance, data was collected on the knowledge of the Aymara language of primary school students, about its use and frequency in relation to their family and social environment. Subsequently, the information collected on pedagogy in the teaching of a language to children, from psychologists, linguists and experts in board games for educational strengthening, has been useful in understanding the cultural identification and use of the language in students of this grade. In addition, it has allowed us to identify the importance of language in the student's development.

Finally, the development of an Empathy Map has allowed us to learn about the student's life, regarding what she or he thinks, feels, sees and hears, what she or he says and does. As a result, it became evident that children of this age show interest in learning new things, they see, hear and feel many stimuli through school activities, television programs and songs, means by which each child is formed in the course of his life.

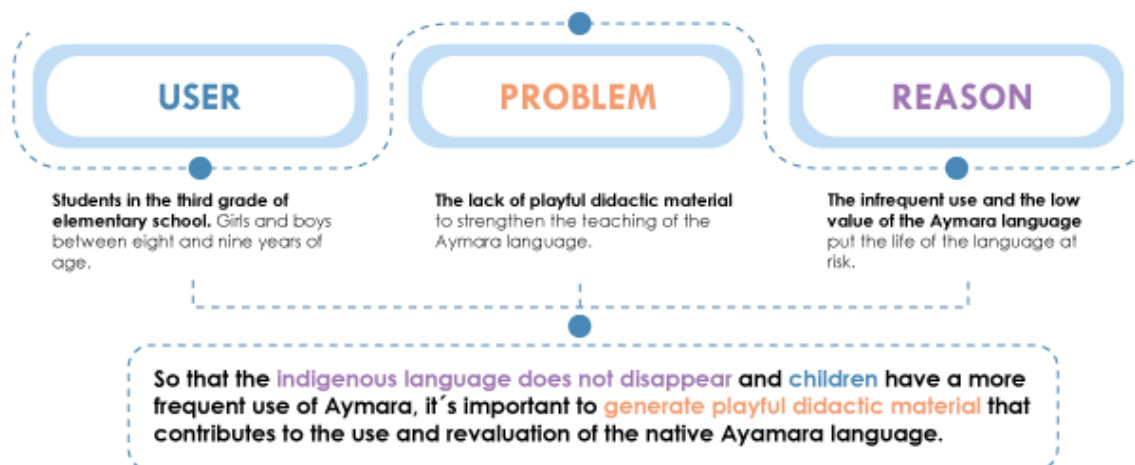
4.2 Define

With the systematization of the information obtained in the previous phase, the target audience was defined, with all its characteristics; in addition to understanding how the user can relate to the established contents of the grade.

The target audience of the project is made up of children between eight and nine years of age, belonging to the third grade, parallels A and B, respectively, of the María Auxiliadora Educational Unit of the City of La Paz. In this group, the students already have conventional alphabetic reading and writing skills. However, the students do not use the native Aymara language frequently, a situation that puts the existence of the language at risk. On the other hand, the classroom teachers generate their own plans and materials for teaching Aymara. Many of these materials are not attractive to students, since they do not have the necessary graphic elements to attract their attention and help them learn.

Understanding the students and defining the development of the project according to the established contents of the grade has helped to find strategies for strengthening the teaching of Aymara. For this, the "Point of view" tool was used, which consists of creating a compound sentence in which the meaning of this project is established.

Figure 4: Point of view for *Llamayu: Harvest with your Ilamita*



Note: "Point of view" identifying the user, problem and the reason according to the information obtained from the project.

In terms of the established contents of the grade and the very essence of the language, it was deemed convenient to develop this material in congruence with the specific subjects and contents of primary school. The third grade has ten subjects: Mathematics, Language, Social Sciences, Natural Sciences, Plastic Arts and Technology, Physical Education, English, Aymara, Values and Spirituality. Each of these areas are the basis for integrating in the game content and knowledge of Aymara.

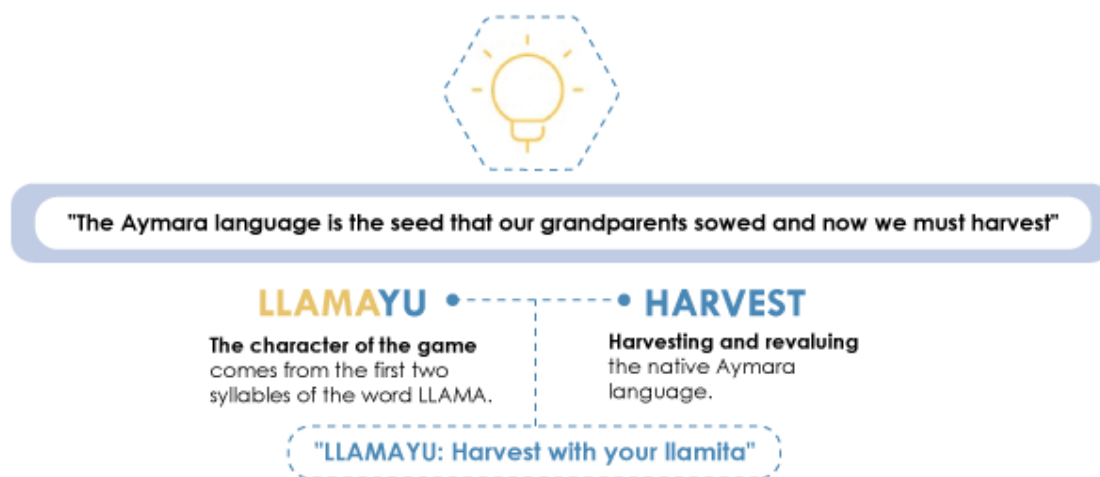
4.3 Ideate

At this stage, it was deemed convenient to use tools that would allow us to approach an efficient design according to the target audience. Initially, we generated an Empathy Map that allowed us to question and ask, as a group, about the preferences, characters and favorite television series of the students. As a result, we identified the type of illustration, plot, logos, colors and slogans, etc. that students of this age group consume visually. Regarding series preferred by this segment of the population, these are characterized by having a very solid load of magic, adventure, humor, friendship, fantasy, science fiction and stories. Many

of their protagonists have unique characteristics and supernatural powers or are simply shown as real-life people or animals.

On the other hand, a large number of options and opinions were generated by brainstorming with the targeted group, in a collective thinking process wherein the students interacted, listened to each other and contributed with ideas about the material. Its application allowed to generate ideas about the concept, name and slogan of the game. The concept of the game arose from the analysis of Aymara language and culture, generating words that allow conceptualizing and naming the material. Words such as celebration, seed, villages and harvest were the result of analyzing this idea. The expression "The Aymara language is the seed that our grandparents sowed that we now we must harvest", by one of the girls, was key in determining the course of the project. As result, the decision was made to anchor the conceptual meaning of the game in the activities of sowing and harvesting of Aymara people. Thus, the name of the game was inspired by one of the most significant words for the students: harvest. As the moment of the agricultural cycle in which the harvesting of the sown goods takes place, harvesting was established as metaphor for cultivating knowledge, which will allow harvesting a new education (Levalle, 2020). *Llamayu*, the Aymara term for harvesting and a transcendental word for indigenous people, was the name chosen for the board game.

Figure 5: Ideate – *Llamayu: Harvest with your llama*



Note: Ideation, process and development of the concept of the board game *Llamayu*.

Finally, the choice of the slogan arose from a play on words inspired in what the action of harvesting itself entails. During harvesting season in rural areas, one can observe the presence of pack animals to collect the harvested goods (Levalle, 2020). Following this, it was decided to establish a connection between this action and the llama was identified as the protagonist of the game. Thus, *Llamayu: harvest with your llama* is the result of this process of conceptualization and association of knowledge and feelings. As result of this process, the collection of cards was established as a symbolic way of harvesting the language.

4.4 Prototyping

Paper, cardboard, simple prints and rustic creations were used in order to develop a prototype. In addition, Toolkit, an exploratory tool part of the methodology, provided access to the design process and to a wide stock of images. The first pieces of playful didactic material were designed inspired on images related to harvesting, earth furrows and llamas.

In this stage of the process, "Sketchbook" that was useful to explore graphic means that would attract the students' attention. These were taken into account for the design and composition of the logo, illustrations, chromatic palette, typography, game pieces and other components of the game.

The prototyping process had two important moments during its development. In the first one, the playability of the game was established, that is, the functioning of its contents, logic and the understanding of by the students. In a second moment, the graphic and visual aspects of this material were developed.

Figure 6: Prototypes and initial illustrations – *Llamayu: Harvest with your llama*



Note: Photographs of the first sketches and illustration styles. First prototype of the board game made with simple materials such as paper and cardboard.

4.5 Test

In this stage, we sought to identify the perception of the students regarding the proposed material and graphics. A first test analyzed the relation between the objective of the game related and the Aymara language contents. In addition, the effectiveness for learning Aymara of the graphic elements of the board game, such as cards, tokens, boards, etc., was examined.

In the final product, the suggestions and changes generated during the first test, were implemented. The mechanics and each of the elements of the game (cards, tokens, boards and others) were designed taking into account according to the analysis and work done in the project process.

Subsequently, in the second test, the need further improvements that were not initially detected became evident. The final game is an improved version; a board game more attractive more suitable for the teaching of Aymara.

Figure 7: Testing/photographs – *Llamayu: Harvest with your llama*



Note: Photographs of field work during the testing phase at the María Auxiliadora Educational Unit.

5. Results

Llamayu: Harvest with your llama, a playful didactic material for learning Aymara in primary school, is based on the conscious practice and use of the language; conceived as a contribution for fostering the teaching and educational didactic processes. *Llamayu* is a board game that consists in exploring and learning new Aymara words, in a way that children recognize and revalue, encouraging intercultural education.

Grounded in an empathetic and conscious study of the social, educational and cultural reality, and developed with the Design Thinking methodology, the contents and pieces of *Llamayu* are oriented to its target audience and the pedagogical requirements of the grade. This playful didactic material is composed of the following pieces:

- 6 large cargo llama pieces: characterized by the shape of a llama and of a larger size than the rest of the pieces. These pieces have two spaces in the form of pockets, which represent the load on the animal; where the cards won during the game are placed. These spaces on the surface of the llama represent the load obtained during the harvesting time.
- 6 small route tokens: smaller pieces with the same shape of a llama. These pieces identify and mark the player's path on the board towards the barn, which is the end of the game.
- 1 path board: this board is composed of a sequence of moments and/or moves, identified as rocks, in a numerical way, that establish the player's path. Its function is to maintain the order of the small pieces in the game's path.
- 1 card board: for the order and distribution of the set of cards, the board fulfills the function of ordering the cards identified by specific colors according to its area.
- 180 content cards: characterized by six groups of 30 cards and differentiated by specific colors according to the area or subject of the respective grade, these pieces are the main support of the content of the Aymara language. Each one illustrates a word in Aymara with an illustration, the word in Aymara, its translation and its pronunciation.
- 20 cards of challenges and prizes: these cards have been thought and designed for certain moments of the game, in which diverse ways of learning are introduced, by means of questions, challenges and penances or prizes; they allow the players to win turns, winning opportunities and other benefits.
- 1 colored dice: each side has a color related to each of the learning areas. The group of cards determines the theme in which the player will learn a new word.

Llamayu: Harvest with your llama has been designed and created to represent the harvest as the action and moment of gathering the goods of the earth. Carrying what has been harvested works as a metaphor for acquiring and saving Aymara language.

Llamayu is organized according to the six learning areas of the third grade curriculum. Thus, it is composed of 30 purple cards for the area of Communication and Language with common verbs and qualifying adjectives; 30 orange cards designed for the area of Social Sciences and composed of rules of coexistence, including greetings, farewells and expressions of the Aymara culture, as well as components of the family; 30 red cards oriented to the area of Mathematics and characterized by numbers; 30 green cards for the area of Natural Sciences composed of names of animals, flora and parts of the human body; 30 turquoise cards focused on the area of Plastic Arts composed of colors, geometric figures and various objects; 30 yellow cards for the area of Life and Food composed of fruits, vegetables and natural resources; and finally 20 cards of challenges or prizes with words typical of the Aymara language.

Figure 8: *Llamayu: Harvest with your llama* – Areas and contents of the game

AREAS AND CONTENTS		
AREAS	Third Grade	CONTENTS
1 Language and communication		Common Verbs: walk, jump, run, run, watch Qualifying Adjectives: big, small, slow, fast, fast
2 Social Sciences		Rules of coexistence: greetings, farewells, expressions, etc. Components of the family: father, mother, son, daughter
3 Mathematics		Natural numbers: numbers from 1 to 100
4 Natural Sciences		Animals: mammals typical of the altiplano region Flora: plants and flowers / ornamentals and medicinal plants Human body: Human body parts
5 Fine Arts		Colors: primary and secondary colors Geometrical figures: square, triangle, round Objects: stationery
6 Life and Food		Fruits: strawberry, lemon, orange, orange, pear, banana Vegetables: typical of the altiplano region Natural resources: natural resources of the country

Note: Areas and contents of the game in relation to third grade curricular content.

Llamayu consists of collecting as many letters and Aymara words as possible. The objective is not only to earn points, but to learn Aymara words, to identify them, to become familiar with these words, to recognize, revalue and use them.

Llamayu: Harvest with your llama contributes to the teaching and learning processes by providing a didactic education, in which the development of motor, cognitive and sensory skills are involved; in addition to activating the concentration, memory, observation and imagination of the student. The mechanics and didactics of the board game motivate the students to explore and recognize Aymara, in its essence and content, through the conceptualization, materiality, use of color and illustrations of the material. The game promotes problem solving, developing of strategies and decision making, which, in turn, favors following real and empathetic rules of coexistence, and socialization process of students from different contexts.

Figure 9: *Llamayu: Harvest with your llama*– Game pieces and elements



Note: Photographs "Llamayu: Harvest with your llama", didactic board game for teaching the Aymara language.

The *Llamayu* pieces were made of trupan, a medium density wood fiber, cut and printed in the respective colors of the game. The load of *Llamayu*, where the cards are stored, and the envelopes or small bags used to store the cards were made with a fabric known as jute and printed on fabric. Finally, the graphic material has been developed with materials such as Couché Paper, grey cardboard and printed digitally prisms.

The symbolic essence of *Llamayu* motivates the student to acquire skills required for social integration, to share experiences; to value the culture and language of the native Aymara people; and to identify, thus, stimulating and strengthening the teaching and learning of indigenous languages in Bolivia.

6. Conclusion

The board game *Llamayu: Harvest with your llama* is an example of how Design Thinking may be used to contribute to democratize quality education in teaching and learning of Aymara vocabulary by third grade children in La Paz; specifically by the students of primary school of the Educational Unit María Auxiliadora.

The development of this project oriented towards design and education, has created a means by which graphic designers function as agents of change; to contribute with their experimentation with visual, creative and functional solutions to problems in the cultural, educational and social environment. An important achievement of this specific project was the identification of the students with Aymara culture, which, in turn, encouraged their willingness to use the Aymara language. The didactic strategies implemented proved particularly useful in generating a conscious learning of Aymara and in the valuing of the language in education. *Llamayu*, as a playful didactic material, is a useful and creative means that has generated new spaces and new ways of learning. Furthermore, the essence of this game is based on the symbolism of the harvest and in the hope that, at some point, harvesting our language will become a reality.

Regarding the experience in this project, having worked close to girls and boys of the third grade of primary school in the city of La Paz, amid young people and adults, professionals

and experts in certain areas, has allowed me to understand and to get closer to the reality of the context, to identify the preferences of students in the teaching and learning process.

Ultimately, this communication seeks to contribute to an inclusive and equitable Quality Education, promoting learning opportunities for all. Based on the UN Sustainable Development Goals, it seeks to explore responses that provide learning opportunities for all. In addition, it contributes to generate conditions for peaceful, fair and inclusive societies, based on cultural and linguistic respect for all inhabitants of a given society. It grants the right to use an indigenous language without discrimination; to form societies opposed to linguistic discrimination and to identify them as this oppressive and part of the structural phenomenon of the subjects. Projects with this perspective are necessary to create just societies which value and respect intercultural education.

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Communication aligned with Sustainable Development Goals

