

**Member Story Sharing sessions, and
Welcome to the Design Justice Network events**

Generating Community Participatory Processes through Design (MUUCH)

**Based on a collaborative experience with the
Pueblo Maya de X-Yatil, Quintana Roo, México**

M.A Lucía Garcés Dávila

Chicago and Waters Garden is located on the traditional unceded homelands of the Council of the Three Fires: the Ojibwe, Odawa, and Potawatomi Nations. Many other tribes such as the Miami, Ho-Chunk, Menominee, Sac, and Fox also called this area home. The region has long been a center for Indigenous people to gather, trade, and maintain kinship ties. Today, one of the largest urban American Indian communities in the United States resides in Chicago. Members of this community continue to contribute to the life of this city and to celebrate their heritage, practice traditions, and care for the land and waterways.



Content

Introduction ◀

¿What brings me to cultural revitalization?



Conceptual guidelines and methods ◀

Community lead participatory method
Comunidad Maya de X-Yatil, Quintana Roo, México



Results. Community-based game to
revitalize ancestral knowledge of local plants ◀

Conclusions ◀

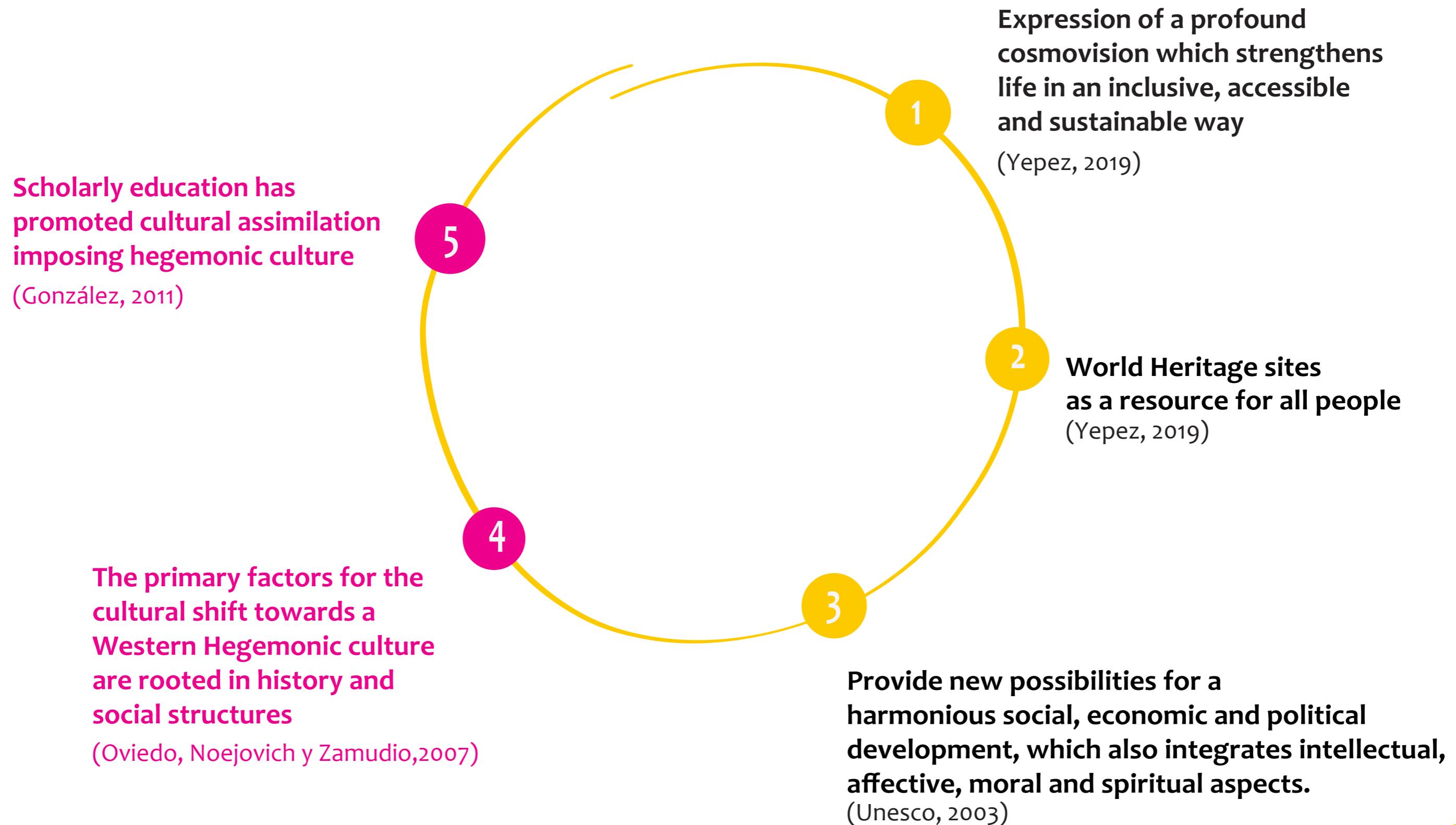


My position toward promoting cultural revitalization



Young people from Porotoyaku, Kichwa Village of Rukullakta, Napo, Ecuadorian Amazon, in one of the sessions of the Participatory Design Workshop

How do we define ancestral knowledge?



Conceptual approaches to revitalize ancestral knowledge

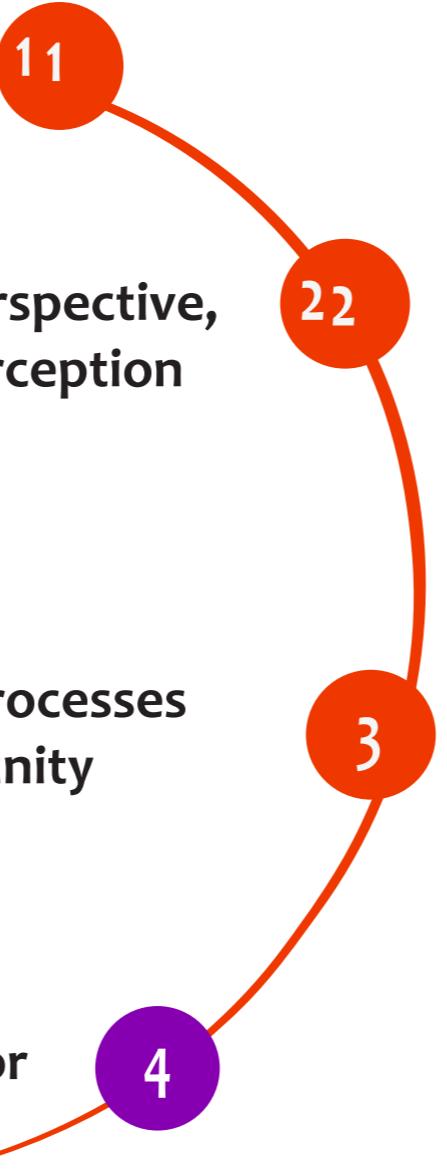
Intercultural education programs
(Ecuadorian Indigenous movement, 1980)

Revitalization from their own perspective,
cyclical space-time and spiral perception
(Yepez, 2019)

Participatory cultural processes
within an active community
(Guerrero, 2017)

Theoretical contributions for
cultural revitalization

Community education is an educational experience integrated into community life. The community designs their education to involve their organizations, knowledge and a confident attitude towards life.
(Martinez Luna, 2016)



4.1

Sabidurias insurgentes

Ancestral Knowledge of indigenous and black communities who have resisted the dominant culture

(Guerrero, 2010)

4.2

Expand decolonized spaces to rethink, reimagine and integrate knowledge from other realities, spaces, times and senses

(Guerrero, 2010)

4.3

CORAZONAR

Recover the four key dimensions of human life: the affective; the sacred and spiritual; the feminine; And revitalization of our wisdom
(Guerrero, 2017)

Approaches to revitalize ancestral knowledge

Popular Education (POP ED) Paulo Freire (1969)

Brazilian philosopher and educator

The community and facilitators in equal collaboration and dialogue on both sides (Freire 1969)

The process begins with the task of identifying a generative theme

“the generative theme could provoke a critical analysis of the current situation to reflect the aspirations of the community” (Moncayo 2014, 12). In this way, the concept proposed by Freire is related to experiences, culture, history and daily life in communities. These themes could be established based on the participants' interest in their social and natural resources. The goal of the generative theme is to create a dialogue with the community to identify a common interest.

design & cultural revitalization

Participatory design

(Sanoff,1990) (Sanders,2013)

EGALITARIAN DIALOGUE

participants = facilitators/designers

collective creativity

(Sanders y Stappers ,2008)
(Mattelmäki y Sweeswijk 2011)

“New design attitude”

Respect the opinions and creativity of the group involved in the design process

Co-design

(Manizini,2015)

CREATIVE RE-COMBINATION OF EXISTING ASSETS

Co-inspiration
Co-ideation
Co-implementation

Autonomous design

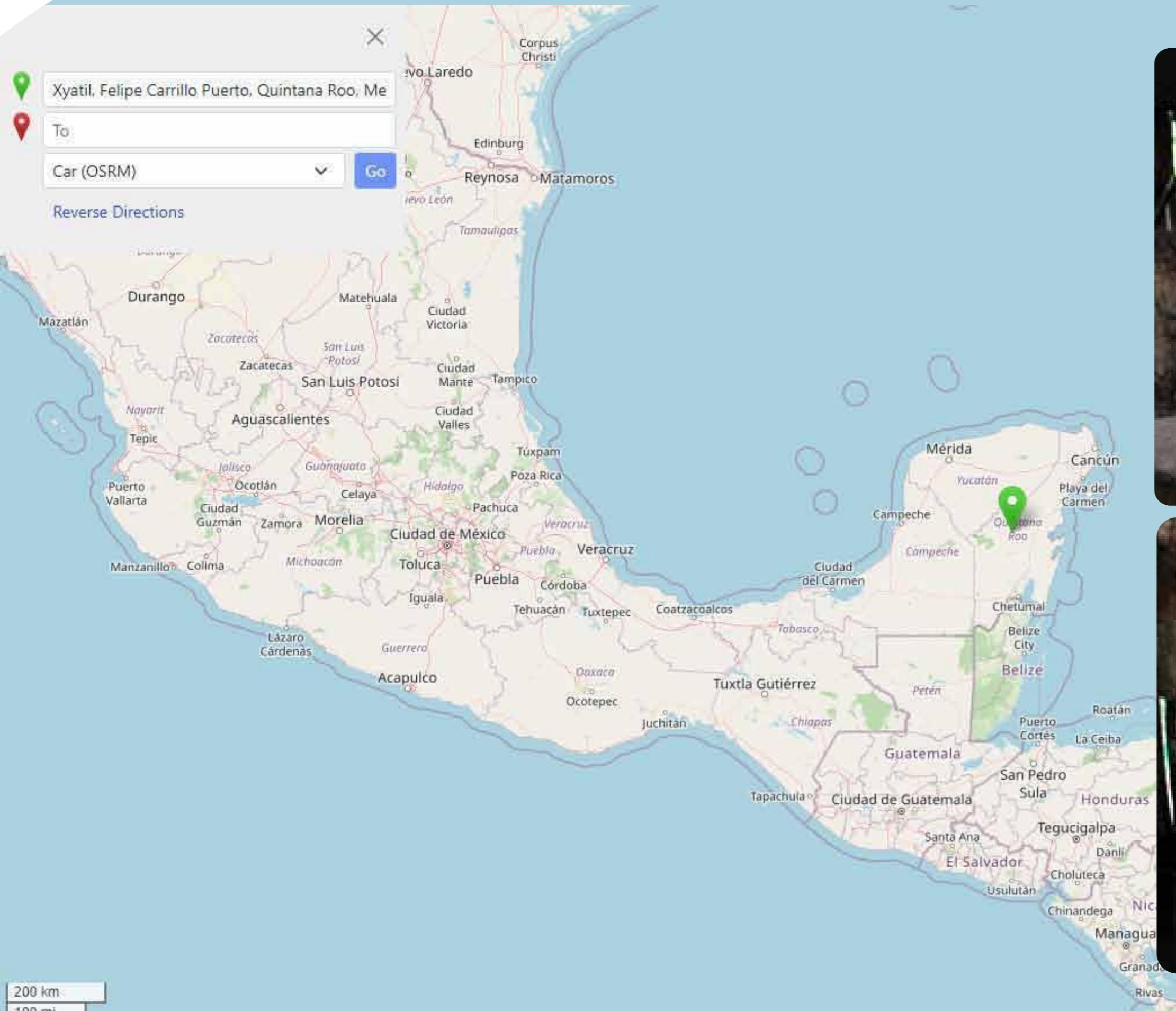
(Escobar,2016)

Decolonization perspective in design

Participants in the participatory design process are interpreters of their own culture, identity and practice self-determination by transmitting their lifestyles through the co-design process.

Community lead participatory method

Comunidad Maya de X-Yatil, Quintana Roo, México





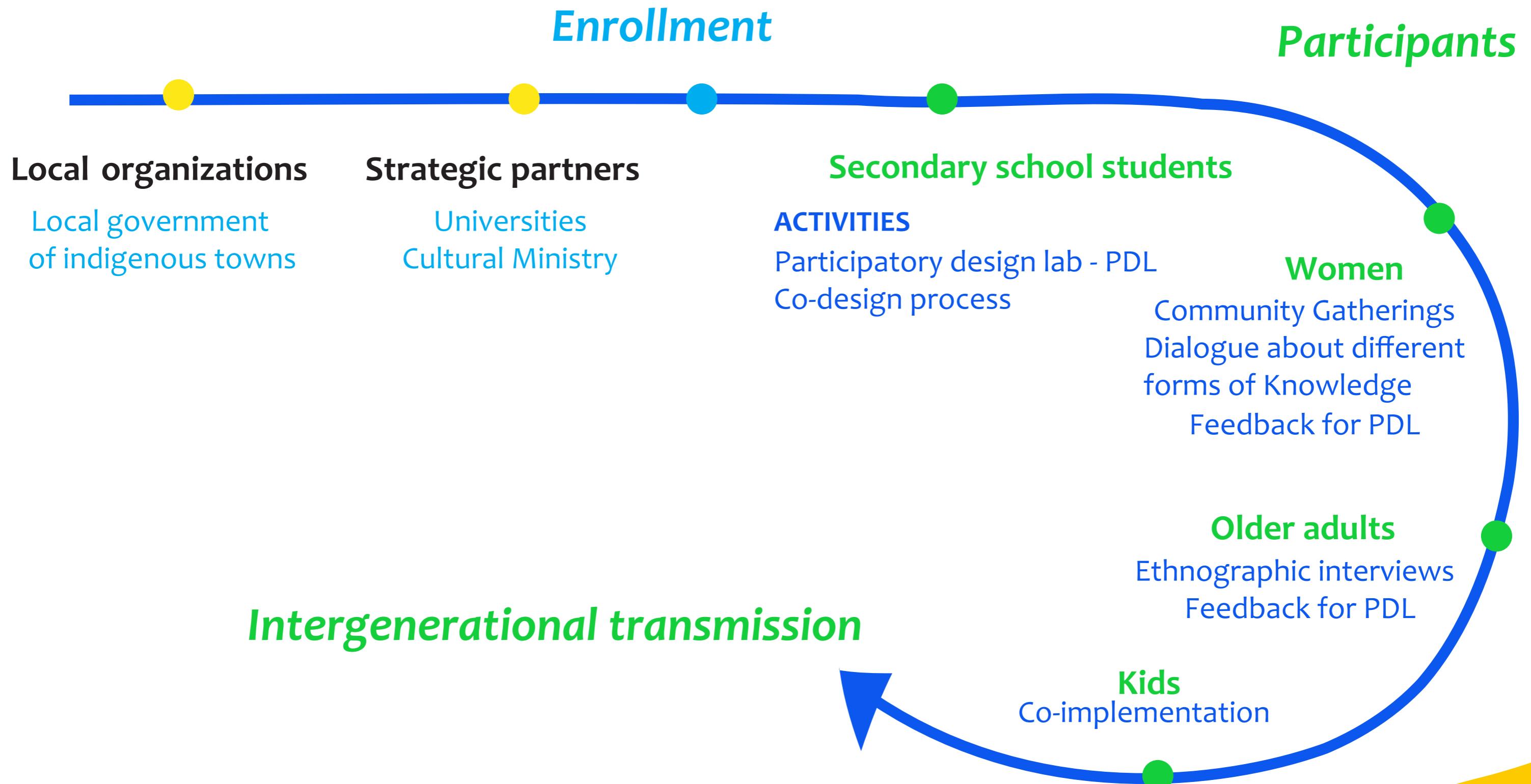
Don Juan Witzil Cima, Dignatario Maya de X-Yatil



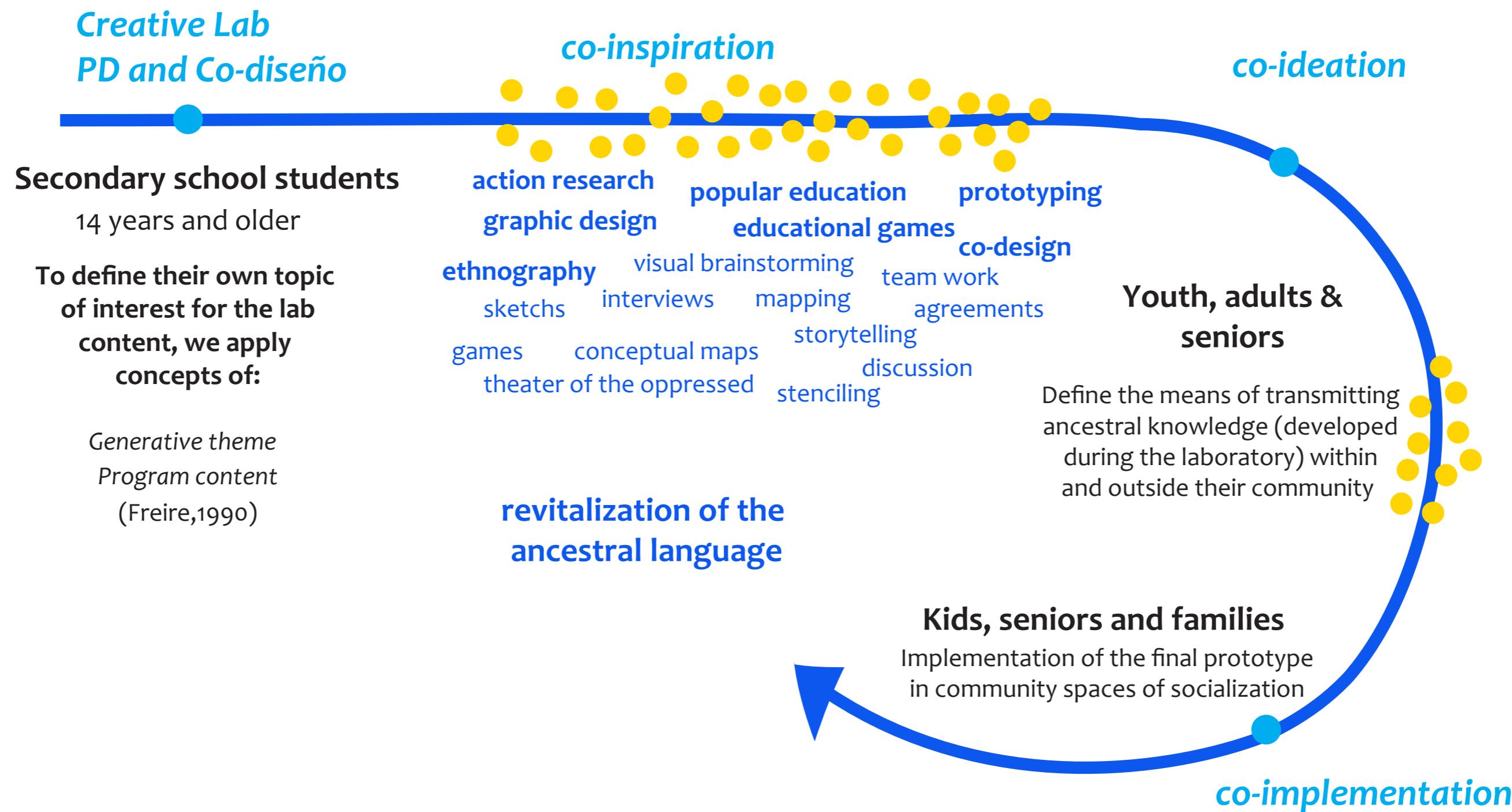
Mayan community of X-Yatil, Quintana Roo, México



Action research and participatory design at X-Yatil



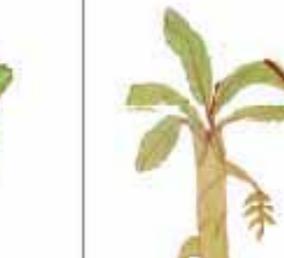
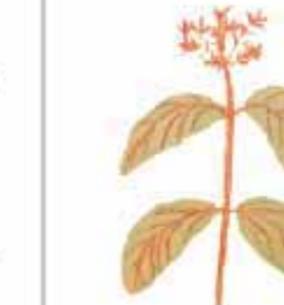
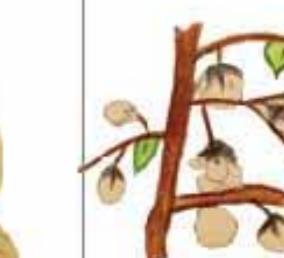
Creative process: Participatory design (TDP) and co-design workshop





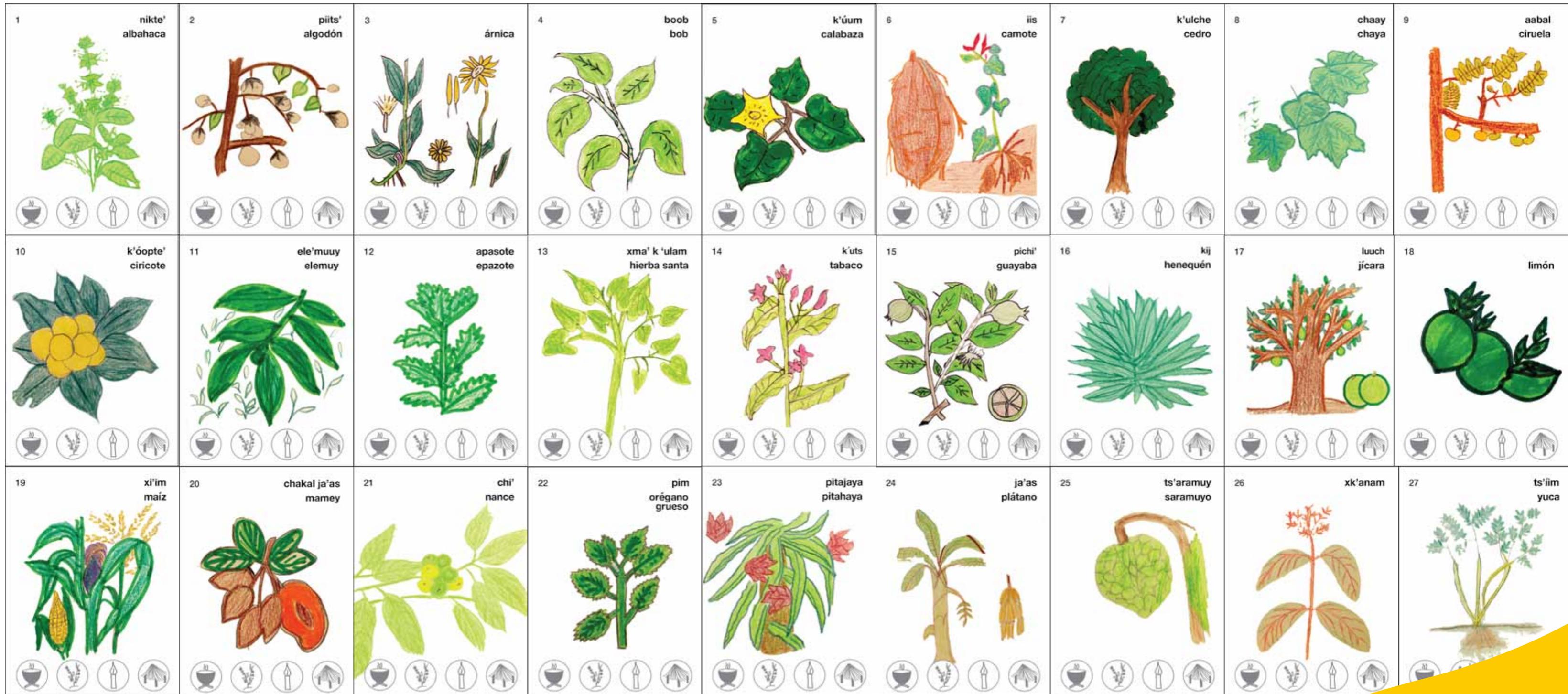


19	xi'im maíz 	 usos para comida Food uses	 usos para ceremonias Ceremony uses
		 usos para medicina Medicine uses	 usos para construcción Construction uses

17	 luuch jícara	 xi'im maíz	 chi' nance	 pitajaya pitahaya
18	 limón	 chakal ja'as mamey	 pim orégano grueso	 ja'as plátano
25	 ts'aramuy saramuyo	 ts'íim yuca	 xk'anam	 piits' algodón
1	 nikte' albahaca	 árnica	 iis camote	 8

Game co-designed by students from Anselmo Tamay High School,
Pueblo Maya de X-Yail, Quintana Roo, México

Results: community game to revitalize ancestral knowledge that promotes community interaction



References

Escobar Arturo. 2016. Autonomía y diseño. La realización de lo comunal. Popayán: Universidad del Cauca.

Freire Paulo. 1969. La Pedagogía del Oprimido. Montevideo: Tierra Nueva.

Guerrero Arias, P. 2010. Corazonar. Una antropología comprometida con la vida. Quito: Ediciones Abya Yala.

Guerrero Arias, P. 2017. Catsuquí de Velasco. Cultura, identidad y memorias vivas. Quito: Ediciones Abya Yala.

IIP-UNESCO, OEI. 2011. Cuaderno SITEAL. Sistema de Información de Tendencias Educativas en América Latina y el Caribe, La situación educativa de la población indígena y afro descendiente en América LATINA. Buenos Aires: IIPE – UNESCO Sede Regional Buenos Aires.

Martínez Luna, Jaime. 2016. Diario comunal 327, Jaime Martinez Luna, 16 March, <http://jaimemartinezluna.blogspot.mx/>. Accessed 2 April 2016.

Manzini Ezio. 2015. Design, When Everybody Designs. Cambridge Massachusetts: MIT Press.

Mattelmäki Tuuli & Sleeswijk Visser Froukje. (2011). Lost in CO-X Interpretations of Co-design and Co-creation. Delft: IASDR.

Moncayo Fernando. 2014. Elementos de la Fiesta Popular Sacra para la Educación. Quito: IPANC CAB.

Oviedo Gonzalo, Noejovich Flavia y Zamudio Teodora. (2007). Resumen Ejecutivo. En Desafío Para el Mantenimiento de los Conocimientos Tradicionales en América Latina (1-10). Argentina, Ecuador, Canadá: COB, CDB.

Sanders Liz. 2013. Perspectives on participatory design. Maketools, recuperado el 7 de abril del 2016. <http://www.maketools.com/articles-papers/Sanders2013Perspectives.pdf>.

Sanders Liz & Stappers Pieter. 2008. Co-creation and the new landscapes of design, Co-Design, 4:1, 5-18, DOI: 10.1080/15710880701875068

Yépez, M. P. 2019. "La importancia del idioma kichwa en la realidad actual". Boletín de la Academia Nacional de Historia, Vol. XCIII-No.201, 105-122.

Thank you Gracias



Don Juan Witzil Cima, Brendon Gross and children from the community in a game implementation night