

**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**

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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.



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¿What brings me to cultural revitalization?

Conceptual guidelines and methods ◀

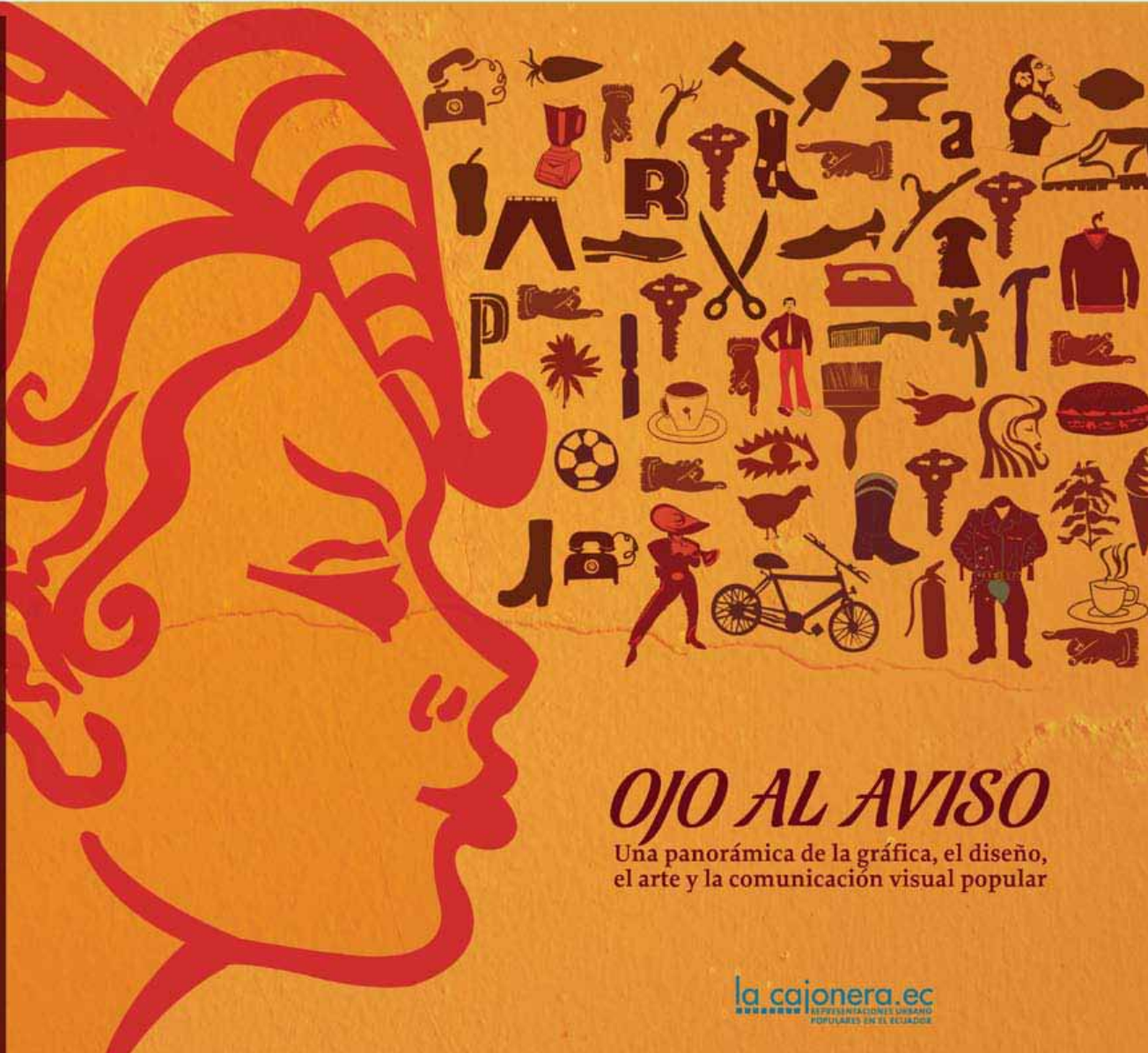
Community lead participatory method ◀

Comunidad Maya de X-Yatil, Quintana Roo, México

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revitalize ancestral knowledge of local plants ◀

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David Hinojosa, Artist, Tumbaco, Ecuador



Jorge Pérez, Artist, Tumbaco, Ecuador

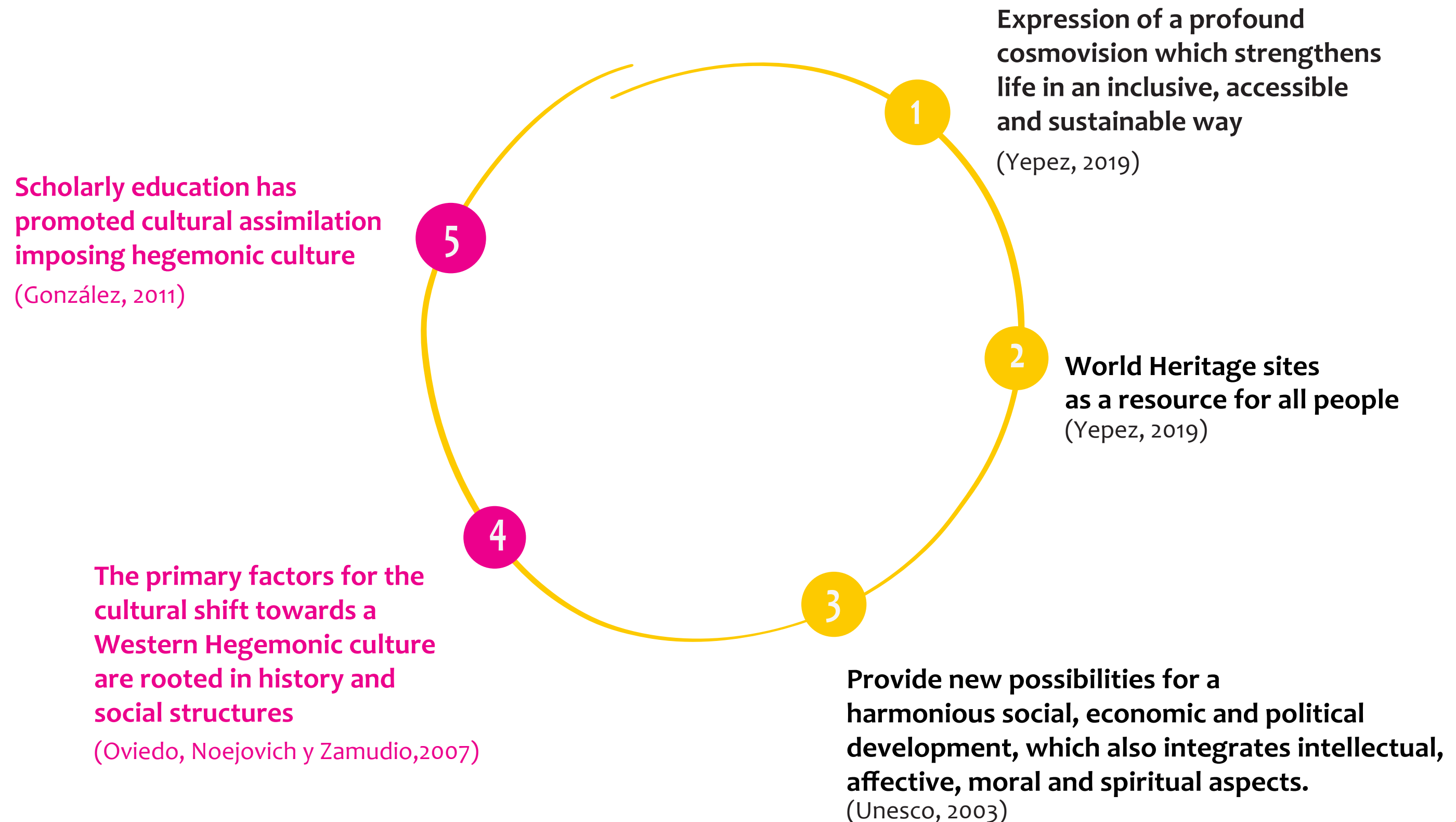


My position toward promoting cultural revitalization



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)

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

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

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Theoretical contributions for cultural revitalization

4

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

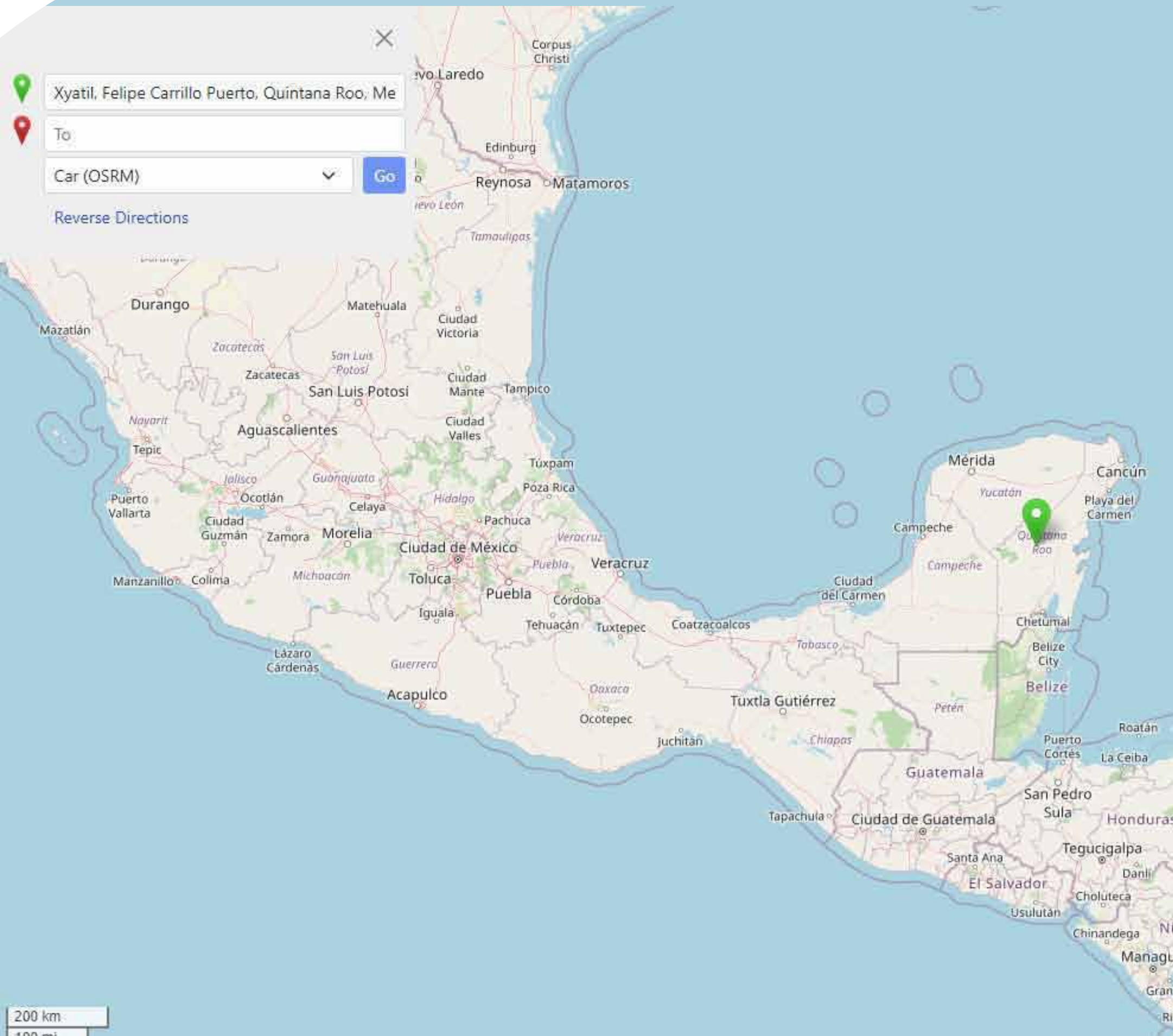
(Escobar,2016)

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



Doña Jacinta Witzil in her kitchen, X-Yatil



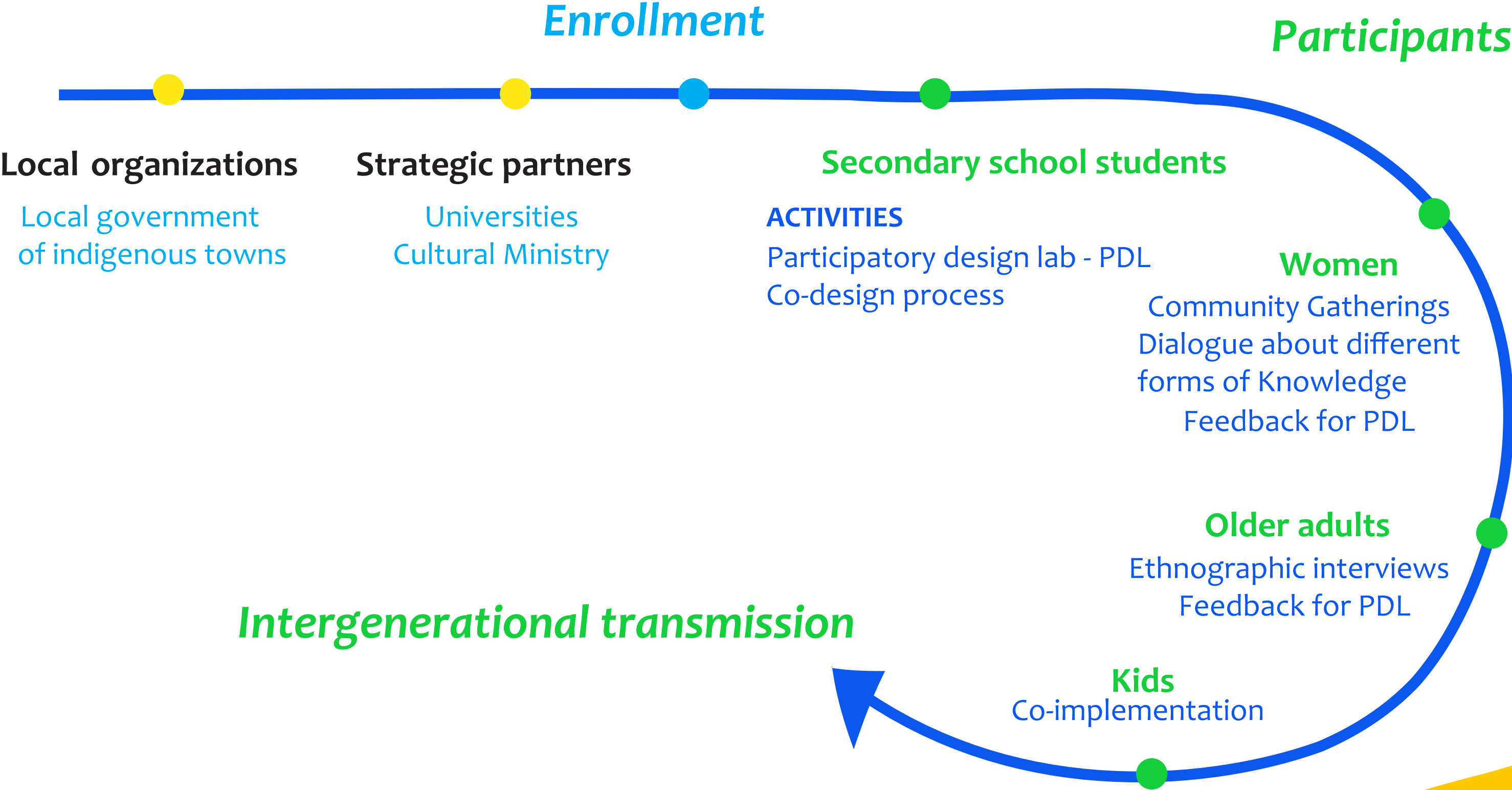
Don Juan Witzil Cima, Dignatario Maya de X-Yatil



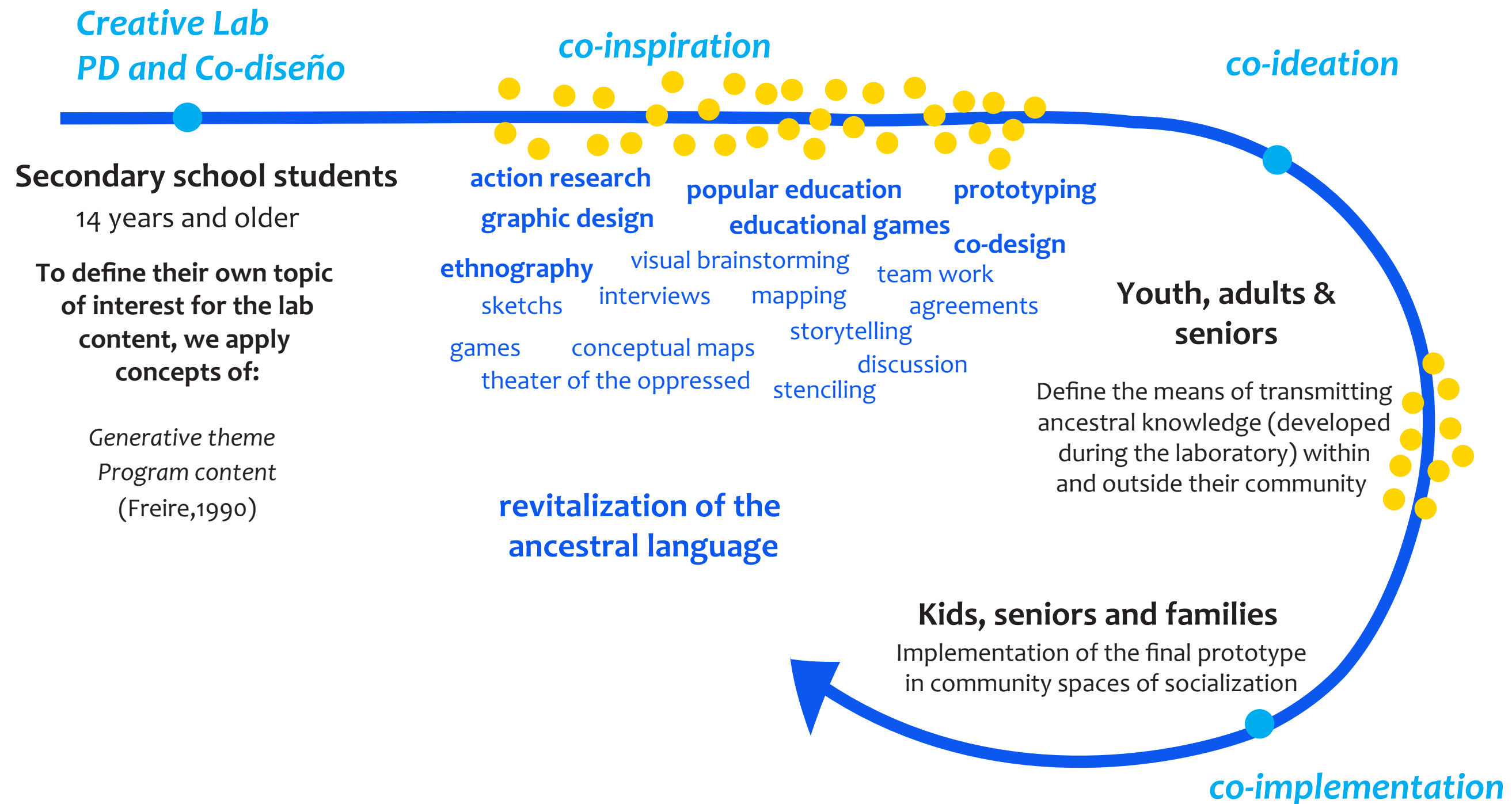
Mayan community of X-Yatil, Quintana Roo, México



Action research and participatory design at X-Yatil

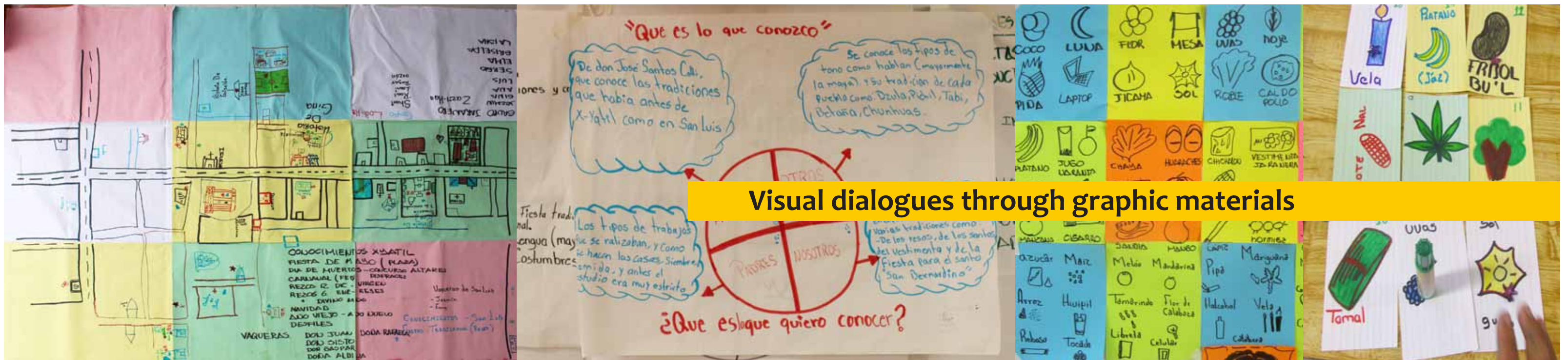


Creative process: Participatory design (TDP) and co-design workshop





Generative theme: traditional recipes and uses of local plants in X-Yatil



Visual dialogues through graphic materials








co-implementation of the co/designed tools with the community























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**xi'im
maíz**



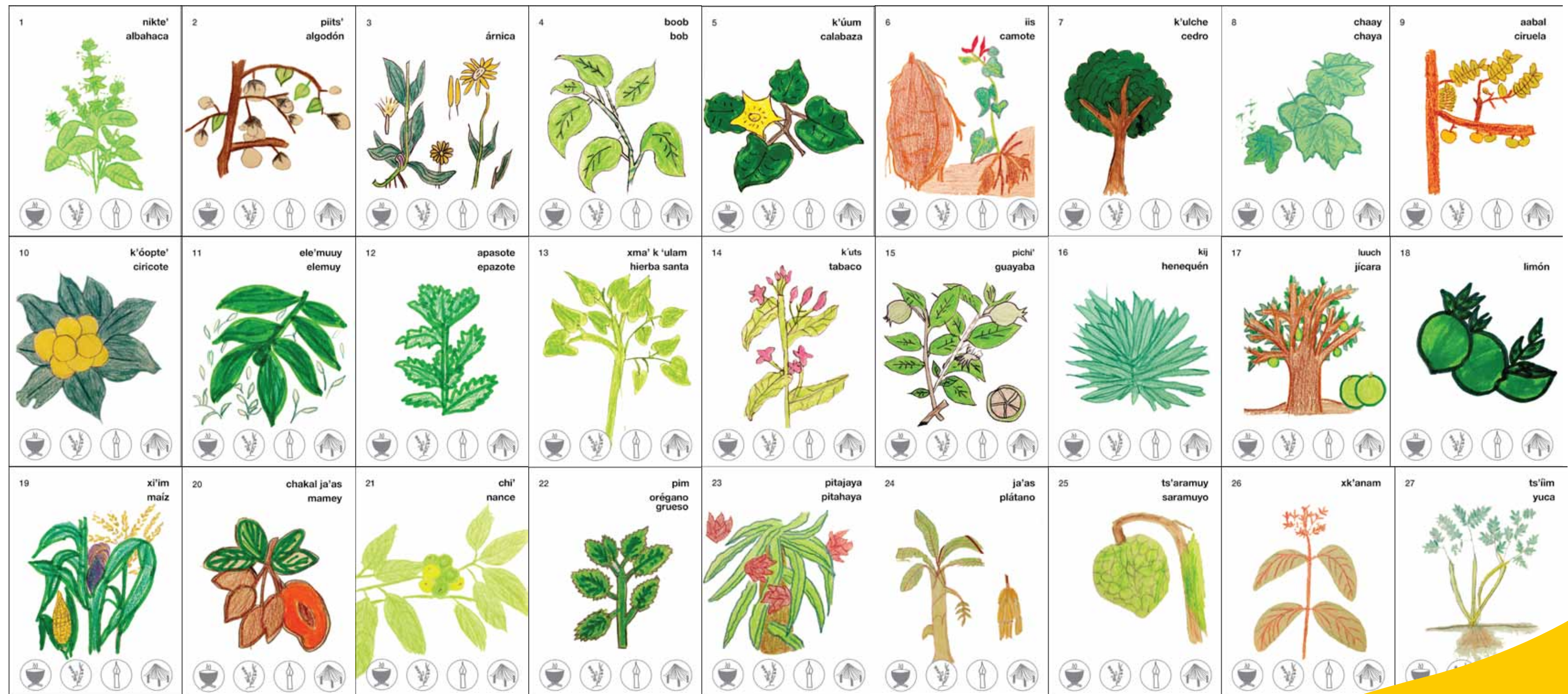





 usos para comida Food uses	 usos para ceremonias Ceremony uses
 usos para medicina Medicine uses	 usos para construcción Construction uses

17  luuch jícara	19  xi'im maíz	21  chi' nance	23  pitajaya pitahaya
18  limón	20  chakal ja'as mamey	22  pim orégano grueso	24  ja'as plátano
25  ts'aramuy saramuyo	27  ts'iim yuca	26  xk'anam	2  piits' algodón
1  nikte' albahaca	3  árnica	6  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



Visual dialogue about traditional recipes and uses of local plants in X-Yatil

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Thank you Gracias



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