

*From researched to researchers...
breaking stereotypes*



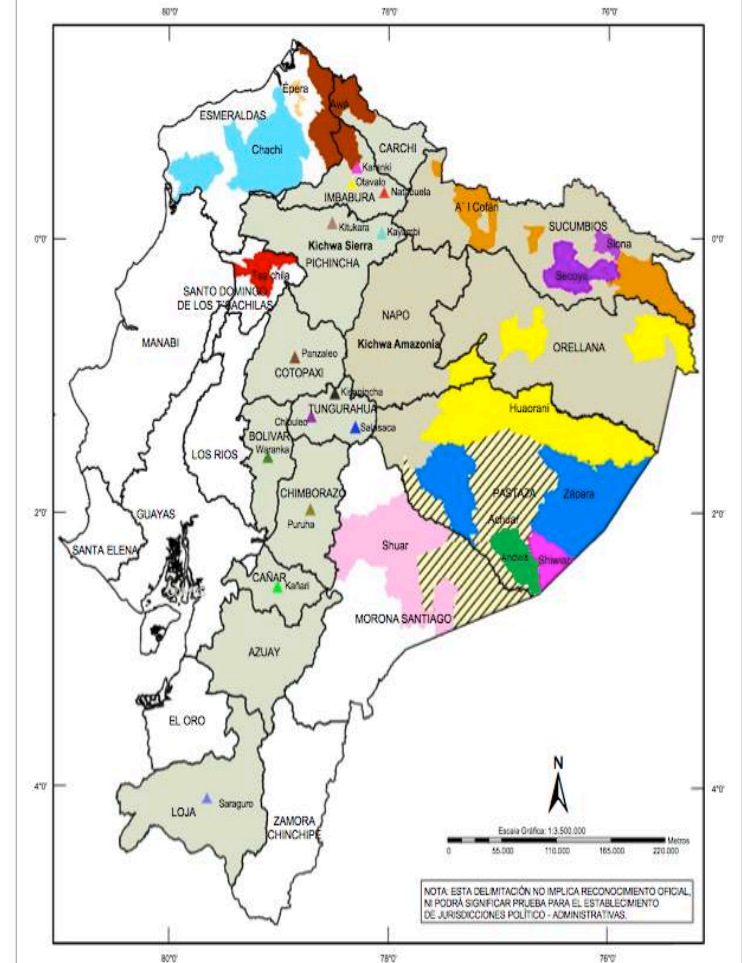
Marleen Haboud

UQAM, 11/03/21
www.oralidadmodernidad.org

Many thanks



Mapa de localización de Nacionalidades y pueblos indígenas del Ecuador



Today

1. Ecuador is a diverse country
2. About prior studies
3. *Oralidad Modernidad*
 - 3.1. Basic principles
 - 3.2. *Oralidad Modernidad* in practice
 - 3.2.1 GeolingüísticaEcuador
 - 3.2.2 ADMA
 - 3.3.3 Ancestral Voices and wisdom
4. From results and products to longterm outcomes
5. Reflections and chatting time



2. Ecuador: a diverse country

AREA

252.000 Km²

POPULATION

Around 18'

Indigenous population

1 500.000 aprox. (7%) (?)

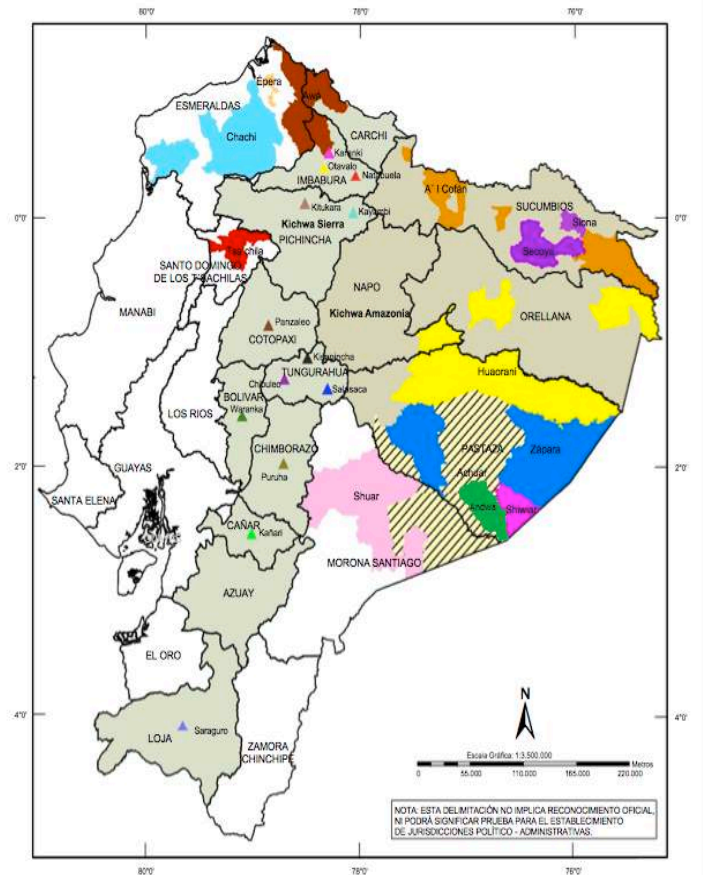
14

**Nacionalidades
(Nations)**

13

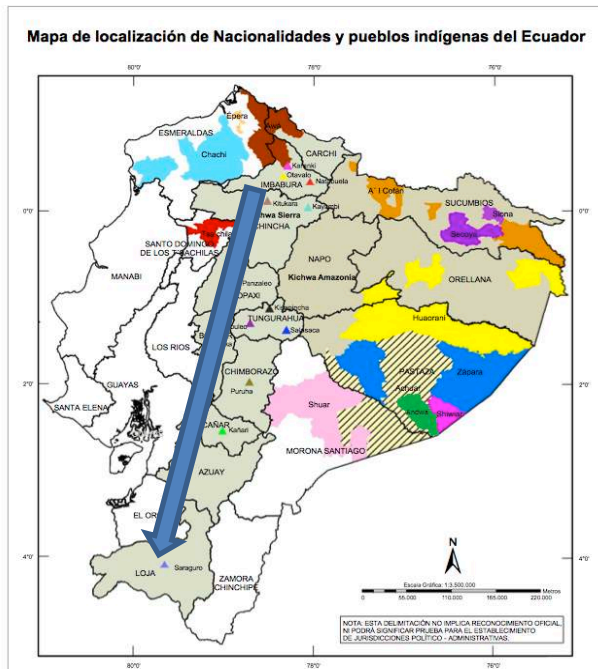
Vital Languages

Mapa de localización de Nacionalidades y pueblos indígenas del Ecuador



About prior studies 1992-1994

Sociolinguistic survey about the use
use of the Kichwa language in the
Ecuadorian Highlands



To learn about the situation of
Kichwa in the Highlands

METHODOLOGICAL PROCEDURES

- Three bilingual teams
 - **Bilingual interviews and recordings with 2,700 families, school teachers in 63 educational centers, children and local authorities**
- ** Interviewers had to initiate interviews and conversations using the local Kichwa variety unless interviewees preferred using Spanish.

1992-1994 SURVEY RESULTS

- Linguistic vulnerability
- General shift towards minoritized bilingualism
- Weaknesses of the Bilingual Educational Programs in spite of well written linguistic and educational policies

THE SUCCESS OF THE METHODOLOGY

- For the sponsors and the expected results
- **For the research participants**

First steps towards turning into Researchers

Experiencing through various methodological tendencies

French summary

Today

3. *Oralidad Modernidad*

3.1. Basic principles

3.2. *Oralidad Modernidad* in practice

3.2.1 GeolingüísticaEcuador

3.2.2 ADMA

3.3.3 Ancestral Voices and wisdom

4. From results and products to longterm outcomes

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3. Interdisciplinary Research Program about the Indigenous Languages spoken in Ecuador



www.oralidadmodernidad.org

2007

2007

ORALIDAD MODERNIDAD

How have the Indigenous languages changed since 1994 considering all the socio-economic changes ?

- To actively document languages
- To support revitalization processes



1. ACTIVE DOCUMENTATION

2. REVITALIZATION

ADMA
ASÍ DICEN MIS
ABUELOS

2.1

**ANDEAN VOICES AND
ANCESTRAL
KNOWLEDGE**

2.2

VOICES AND IMAGES

2.3

**A MOSAIC OF
DIVERSE VOICES**

2.4

**DIVERSITY AND
CONTACT**

2.5



1. To take into account



3.1. Theoretical principles

1 **Active documentation** is based on **collaborative** work developed along **with** the **communities**, sharing knowledge, skills, problems, solutions... with permanent reflections, and validation of the outcomes... (Haboud 2010-2019; Flores-Farfán 2017).

2 **Active documentation** must mainly serve to the speakers, otherwise it becomes **archivism**.

3

Documentation should **go hand by hand** with **revitalization** processes

4

Documentation and revitalization must serve, not only to build products, but **longterm achievements**



This methodology targets **selfdetermination** and **fairer exchanges**

FAIR EXCHANGES



based on **dialogue**,
transparency and
respect



Equality guaranteeing
human **rights**



Exchanging is much
more than just **giving-**
and-taking



Raising
awareness and
commitment



Conventional
rules and
practices are
changed because



Human beings
are the most
important



RESULTS



PRODUCTS



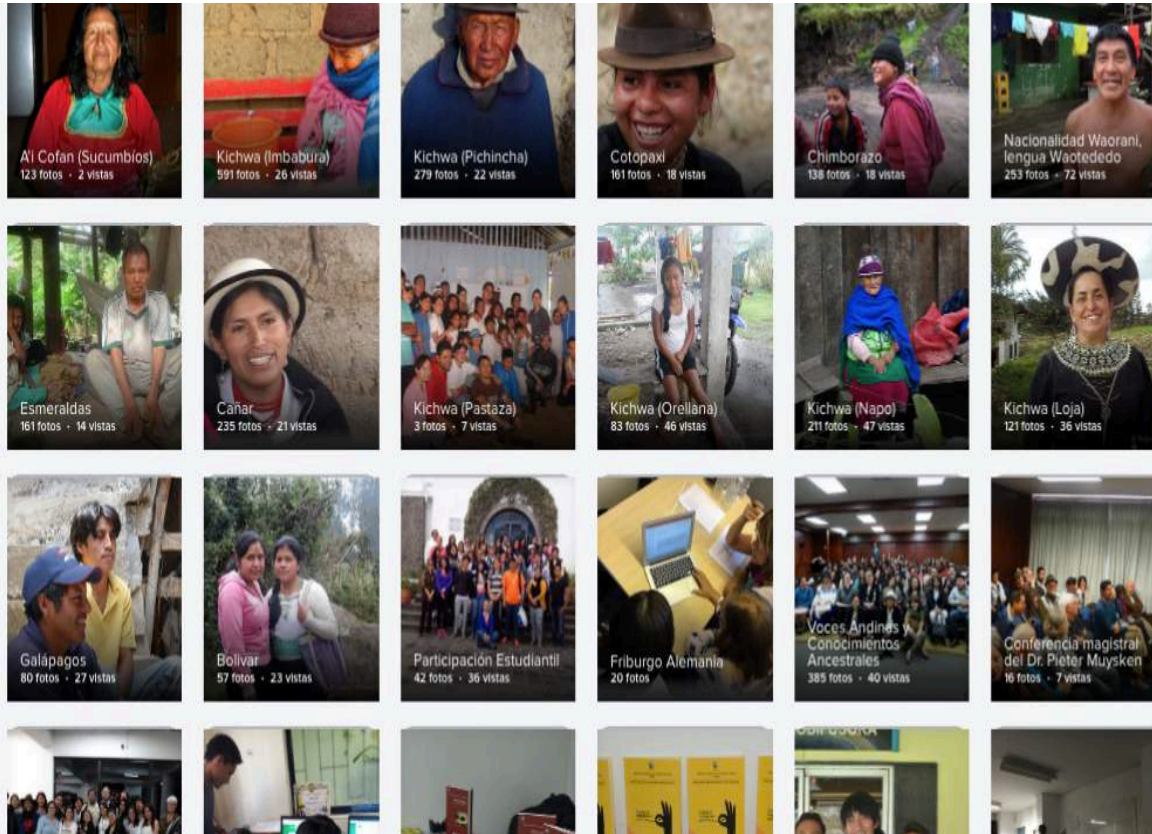
LONGTERM OUTCOMES





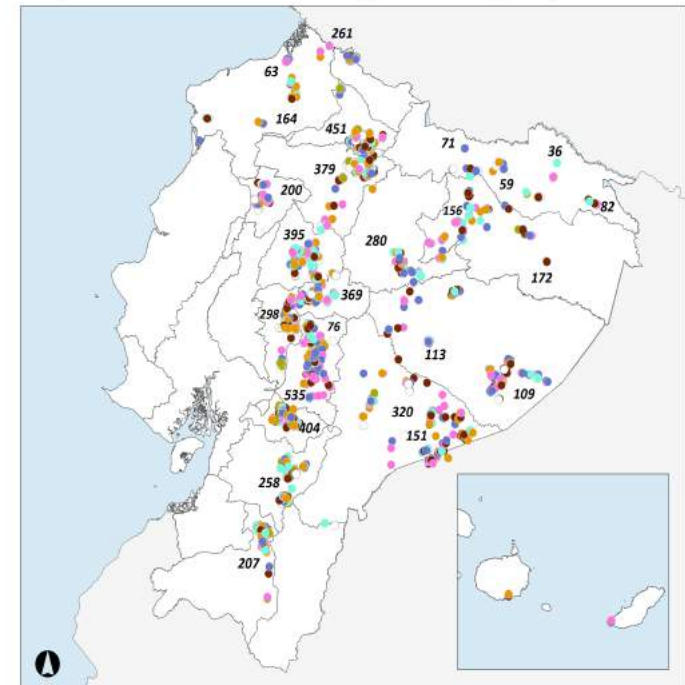


WE HAVE WORKED WITH 12 OF THE 13 INDIGENOUS LANGUAGES SPOKEN IN ECUADOR



EDADES DE LOS ENCUESTADOS DE 13 LENGUAS INDÍGENAS DEL ECUADOR

Proyecto Oralidad Modernidad: Estudio Sociolingüístico de las Lenguas Indígenas del Ecuador



Elaborado por: Paulina Rosero y Marleen Haboud

Edad

- 0 - 20
- 30 - 39
- 50 - 59
- 70 - 109
- 21 - 29
- 40 - 49
- 60 - 69



Communities, worldview,
territory, our celebrations

Communities and academic life



Achuar communities – Amazonia

French summary

Today

3.2. Oralidad Modernidad in practice

- GeolinguisticsEcuador
- ADMA
- Voices and Ancestral Wisdom

4. From results and products to outcomes

5. Final reflexions and chatting time



Cartographic representation



- On the basis of observation, free conversations narratives and more than **6700 sociolinguistic georeferenced interviews we have determined** linguistic trends in 12 of the 13 Indigenous language spoken in Ecuador.

LOCAL TEAMS



Working in our communities...



or in local hostels



or in some friends' offices

W
o
r
k
s
h
o
p
s



Working with other communities



Along Amazonian rivers
(without knowing how to swim)



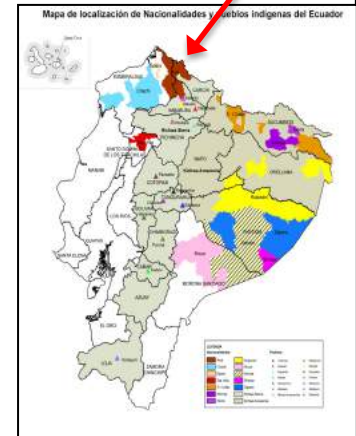
Working at the university

The Awa peoples case

Awa > 'Forest people' - 3500 in Ecuador
Three provinces: Imbabura, Carchi and Esmeraldas)

Awapit: Barbacoan family

60% (?) speakers



FROM COLOMBIA TO ECUADOR



3.2. SOCIOLINGUISTIC GEO-REFERENCED STUDY OF THE AWA PEOPLE AND THE AWAPIT LANGUAGE

Pailmatkin/Responsible: _____

1. Kashakninmu/Enc.No. 2. Pinmu/Fecha

ORALIDAD MODERNIDAD – GEOLINGÜÍSTICA ECUADOR, 2015
Lengua Awapit - Nacionalidad AWA

ENTREVISTA SOCIOLINGÜÍSTICA INDIVIDUAL LENGUA AWAPIT

3. Muntus kara pas apellidos / Nombre y dos apellidos _____

4. Ampu / ashampa: Hombre Mujer 5. Yawa añu mij / Edad: _____

6a. Provincia: _____

6b. Cantón: _____

6c. Parroquia: _____

6d. Wanmakmu / Comunidad: _____

7. Awamun / Nacionalidad:

AWA	Ecuadorkins Ecuatoriana	Kazhakmai No responde (NR)	Pianchi No sabe (NS)	Mamiz ¿Min? Otra ¿Cuál?

8. ¿Chi pipurukins ish? _____ NR _____ NS _____
¿De qué pueblo es?

9. Coordenadas 9a. GPS X _____ 9b. GPS Y _____

10. An kuaish / Altura _____

11. Mun chittakins / Lugar de nacimiento _____

12. ¿Wan payu akintuam? Wacha _____ Tuamchi _____
¿Siempre ha vivido aquí? SÍ NO

13. (Sunpiraikane NO unatpai) ¿Anne minta tuamawasi? _____
(Si la respuesta es NO) ¿En dónde más ha vivido?

14. ¿Nune mamizpa imatkish? Wacha _____ imchi _____
¿Usted viaja a otros lugares? SÍ NO

15. (¿ Nilkane wacha si kishkit unatpai?) ¿Minta? _____
(Si la respuesta es SI) ¿A dónde?

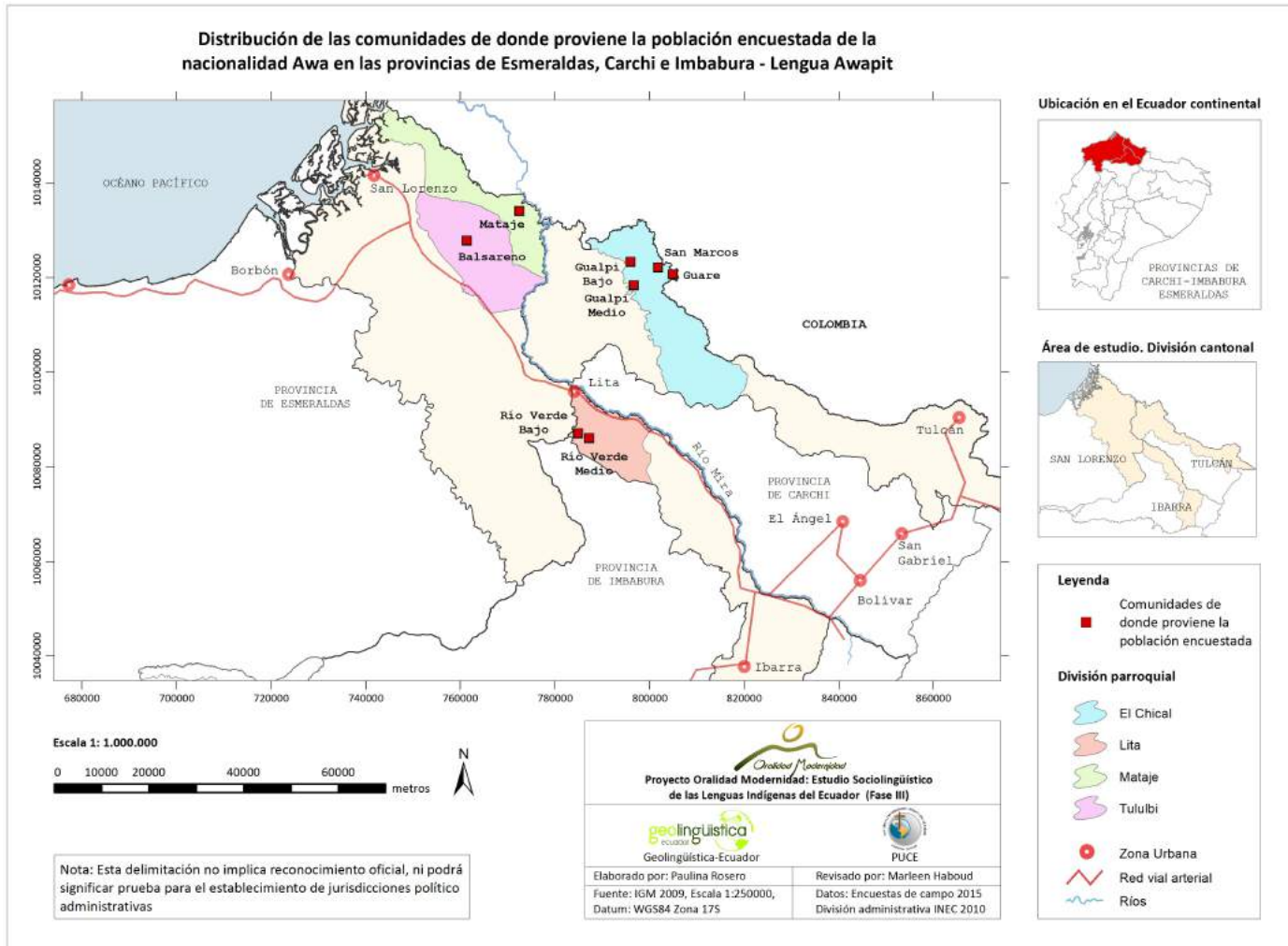
1

2016



STUDIED SAMPLE – AWA PEOPLE, AWAPIT LANGUAGE

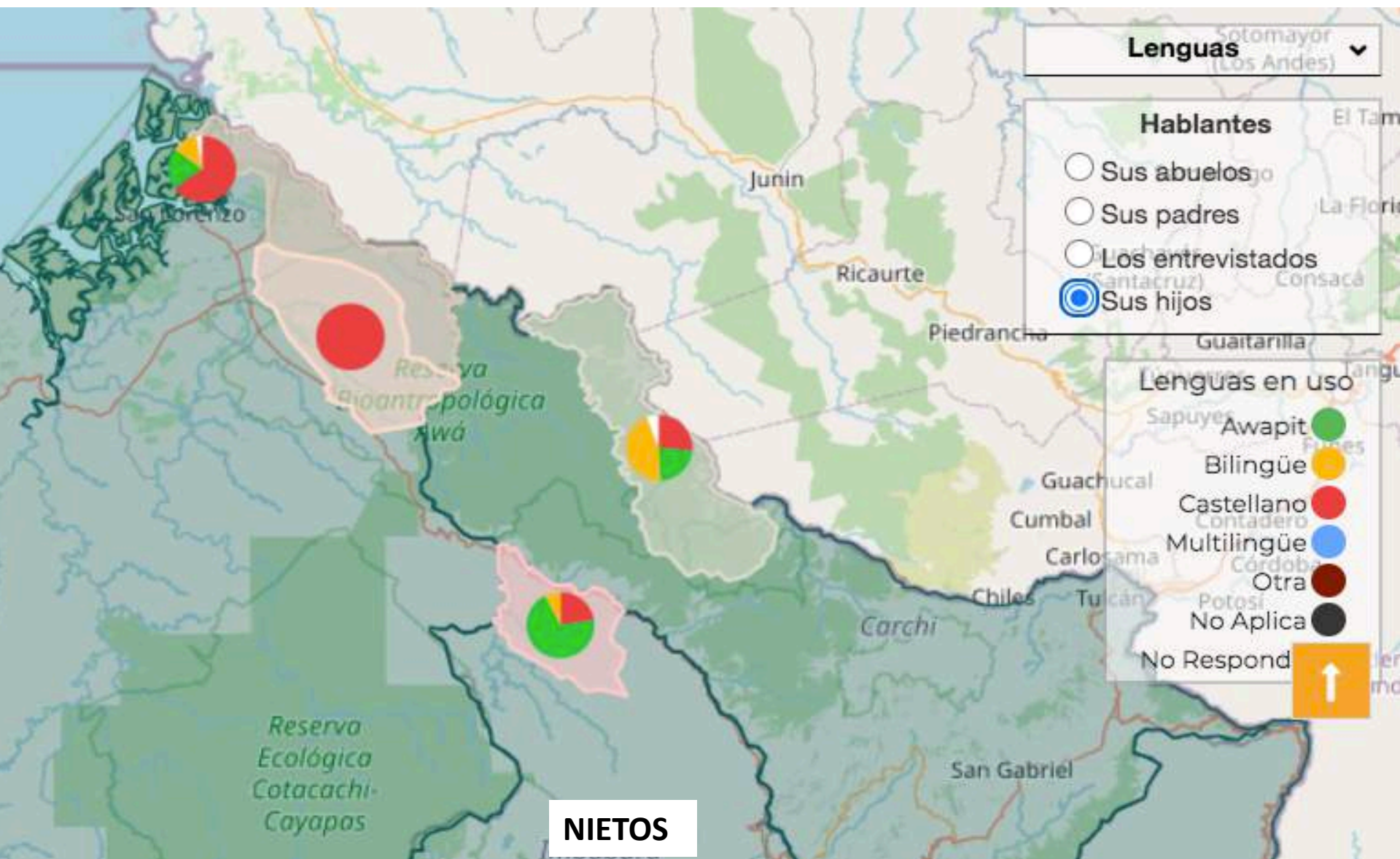
266 families



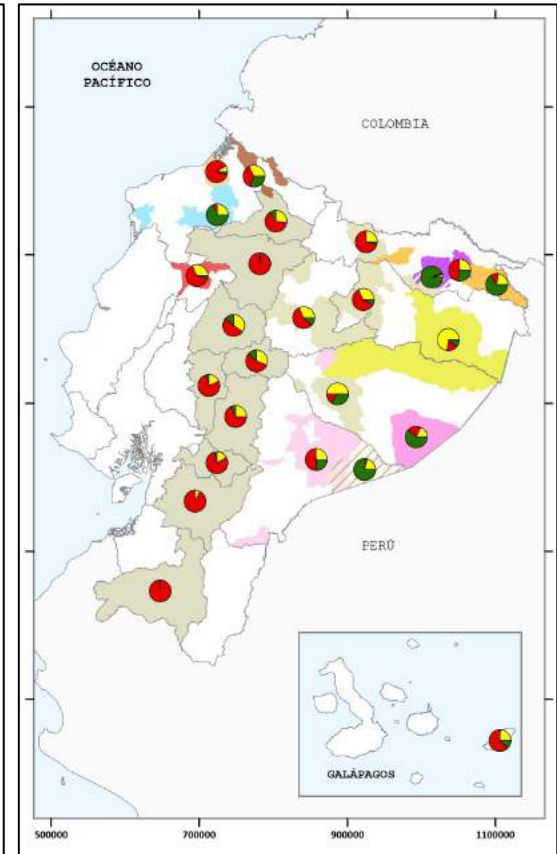
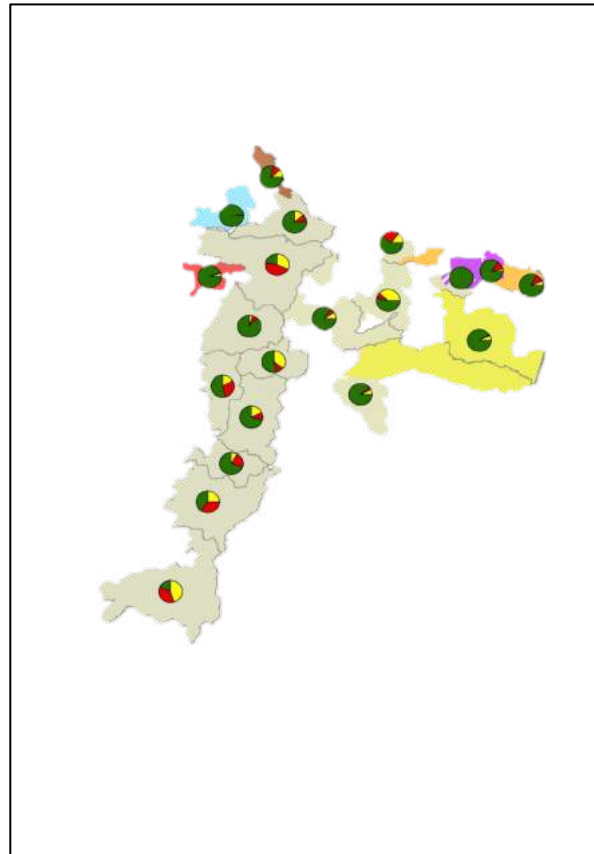
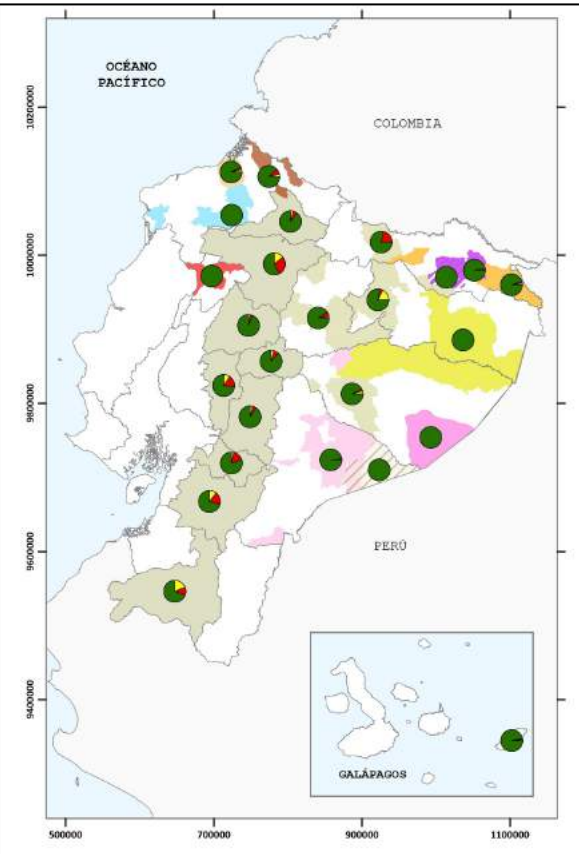
LANGUAGE USE ALONG FOUR GENERATIONS

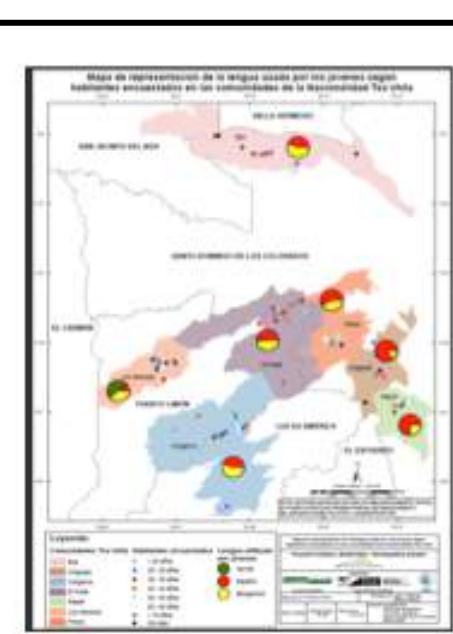
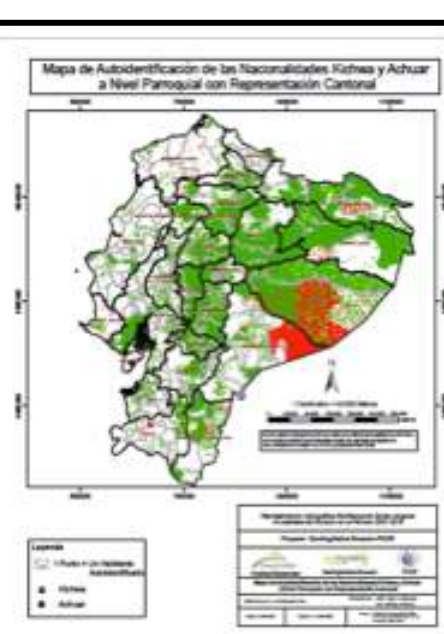
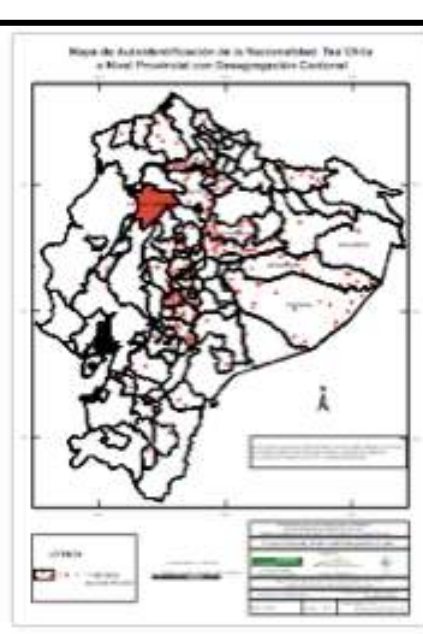
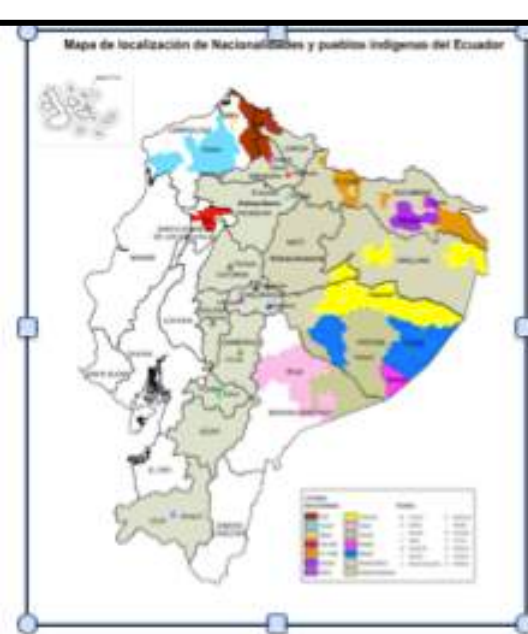


<http://186.4.149.147/oralidadmodernidad/wp/wp-content/uploads/geoMaps/Intergeneracional.html>



Language (mis)use at the national level





Individual and collective identities

Human, linguistic rights, rights and territory

French summary

Today

3.2. Oralidad Modernidad en la práctica

3.2.2 ADMA

3.3.3 Voces y Saberes Ancestrales

4. De los resultados a los logros

5. Reflexiones y tiempo de preguntas

Documentation  Revitalization

3.2.2. ASÍ DICEN MIS ABUELOS



- Community-based activities to meet **with** our languages and speakers whose voices have been silenced
- Produces materials related to different cultures
- Promotes intergenerational transmission and intercultural encounters
- New technologies



Art workshops and narratives







La seriedad eres en el momento de una hora del tiempo que dura primero a Colombia, a través de un proceso de colaboración en dicho espacio. En este espacio se desarrollan los procesos de investigación, pero no el que involucra en otros de la población de Ecuador, Bolivia y Chile, como resultado de un desarrollo de la zona de Colombia, luego la Federación de municipios del Ecuador, hay en dicho país alrededor de 3000 municipios.

En el año de junio de 2011 los proyectos Unidad Habitacional y Comunitariedad, ambas son actividades que se desarrollan en la zona de Ecuador en la provincia de Esmeraldas para realizar con un habitante, que vive de actividades de agricultura y ganadería, actividades económicas, actividades de actividades que se realizan para la educación de los niños y niñas.

Apoyados por la comunidad de Ecuador por colaborar con nuestros proyectos.

Proyecto Oralidad Modernidad

Entrevista a Floralba Cantanas

Esmeraldas - Ecuador



Validating results and products with speech communities and Academia

Our drawings talk!!!



French summary

Today

3.2. Oralidad Modernidad en la práctica

3.3.3 Voces y Saberes Ancestrales

4. De los resultados a los logros

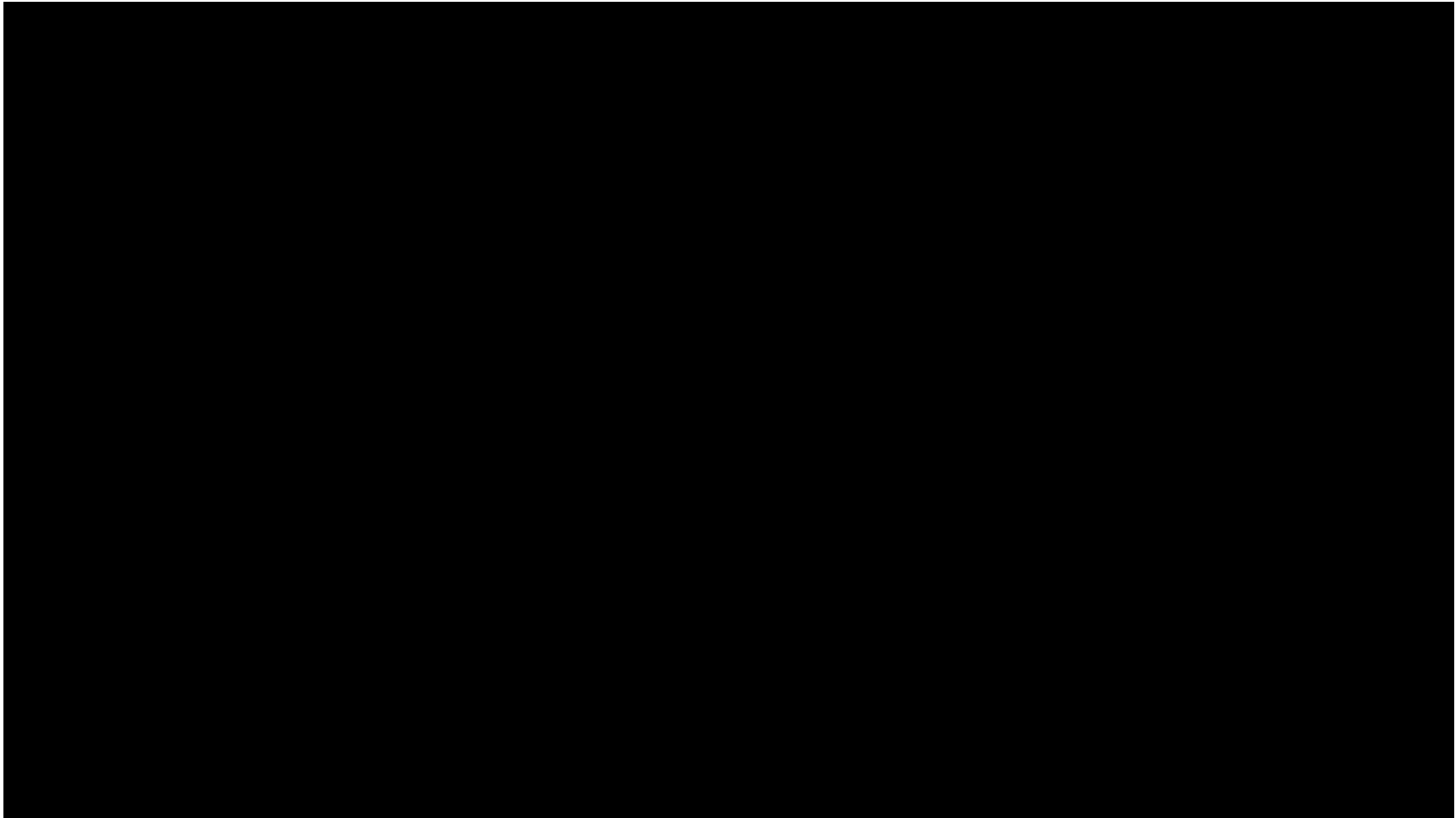
5. Reflexiones y tiempo de preguntas

Andean Voices and Ancestral Knowledge

Retrieving, through interviews and narratives, our **ancestral knowledge** about **health, disease, treatments**, especially with the use of **medicinal plants**.



Our plants... our culture...our health

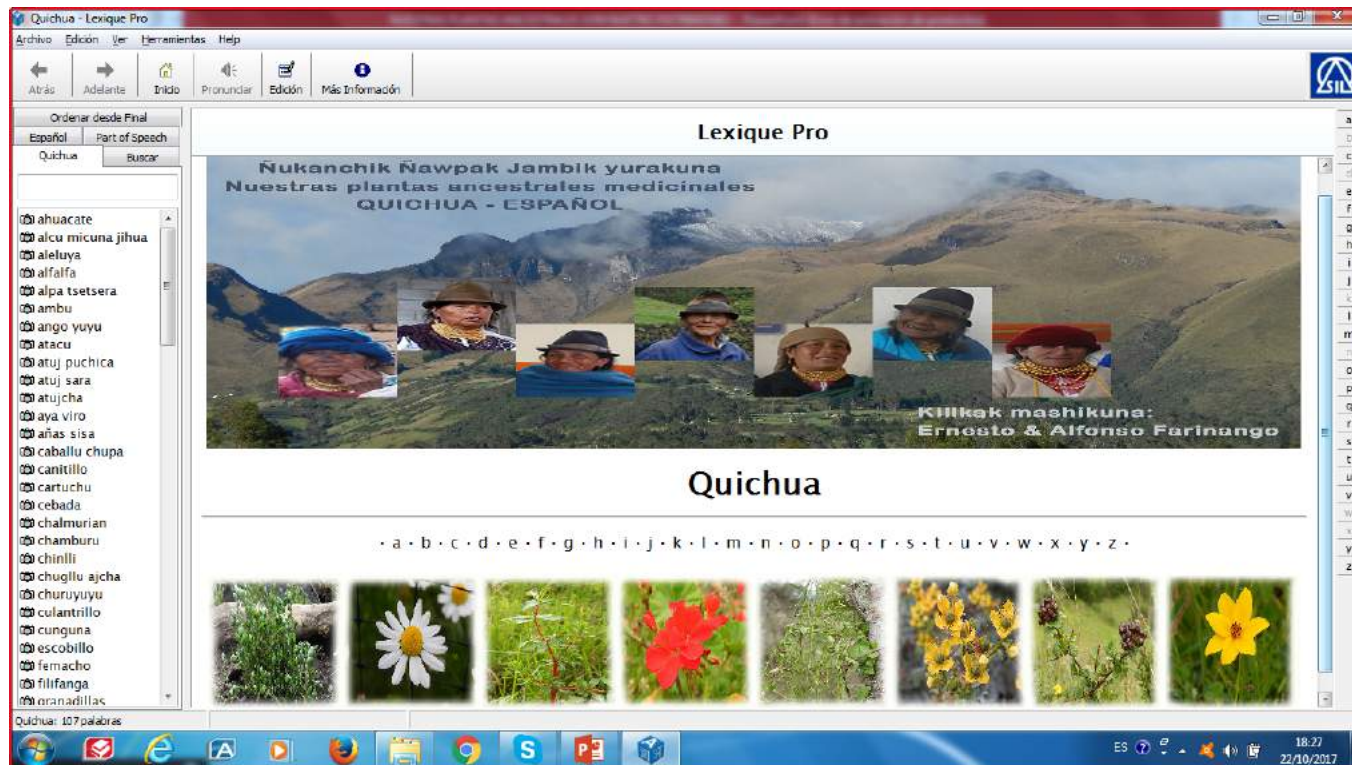




Our medicinal plants are a part of our ancestors, but we are forgetting them... maybe it is that we are ashamed of what we are...



Ethnographic lexicon of medicinal plants



Lexiquepro

CONTINUOUS VALIDATION

Voces andinas y conocimientos ancestrales para la revitalización lingüístico-cultural - Lexico etnográfico bilingüe

The screenshot shows a web interface for a bilingual lexico-ethnographic database. The main content is for 'chukllu akcha'. It includes a description in Spanish: 'Chukllakuna wanku wella yasa, chi qawa hampita rurarapaj chukllu wanku wankapaj / Planta de uso medicinal, cultivada en suelo húmedo y fértil, y su tronco se usa como alimento.' It also lists medicinal uses: 'Hampita rurarapaj / (De medicina) (AB)', 'Uyankapaj / (De medicina)', and 'Rurarapaj rikachka / Preparación e indicación'. There is a small image of the plant and a list of related terms on the left.



alcu micuna jihua

hierba de perro

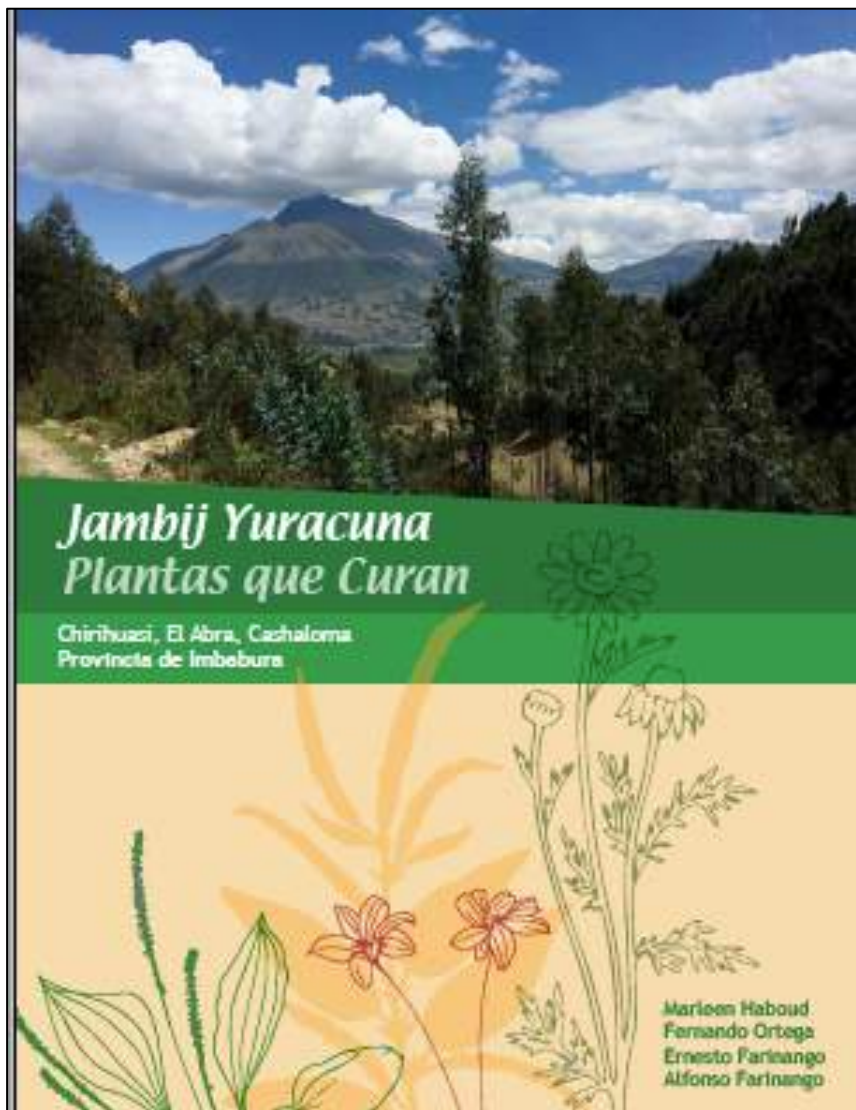
Nombre científico: *Hordeum murinum*.

Urcucunapi paimanda viñaj jihuami, purungunapipash viñanllami, tamia punllacunapi ashtahuan tian, chiri jihuaami jambita rurangapaj / Hierba natural de uso medicinal, que crece cerca de las montañas y los potreros, es más abundante en tiempos de lluvia.

Morf. : Suni verde quillu fangacunata charin, sisacunapash espigashinami viñan.

Morf. : Tiene muchas hojas planas y alargadas de color verde amarillento con flores en forma de





www.oralidadmodernidad.com



Chinlli Cholán

Nombre Científico: *Senna multiglandulosa*
(Jacq.) H.S. Irwin & Barneby.

Morf.: Jatun caspahuan yura, achica malquicunahuan, chai malquicunapica uchilla llambu fangacuna viñan, shinalata quillu sisacunata charin, yana muyucuna sunijsha carapi tian.

Morf.: Árbol de tronco leñoso y muchas ramas, con muchas hojas ovaladas de textura lisa que nacen de cada lado de las ramas, sus semillas pequeñas crecen en vainas. Tiene flores amarillas.

Huertacunapi tarpupji viñaj yura, cunuj yurami jambita rurangapaj.

Planta caliente. Es un árbol de uso medicinal que se cultiva en huertas de tierra fértil.

Rurashpa ricuchina / Usos, preparación e indicaciones

Receta de Mariana Pupiales, Chirihuzai

Jahuallapaj / Uso externo
Chiri yaicushcapaj / Para los resfriados

Fangacuna sisacunahuanmi jambipaj. Achica yacupi churashpa yanuna, eucalipto fangata, maticu fangata, chinli fangahuan. Chishimi chai yanushca yacuhuan cuerpota armachina. Ishcai chishitami chashna rurashpa armachina, armashca jipaca ali jatajshpami puñuna.

Se usan las hojas y flores. En suficiente agua cocinar las ramas de chinli, hojas de eucalipto y una rama de matico. En la noche bañarse con esa agua tibia, repetirlo por dos noches. Después de cada baño hay que arroparse bien.



41



SEED SAVING



2020 La necesidad de volver a nuestras raíces y despertar la tierra

In need of retrieving our roots and to awaken our land



Footer



Saberes ancestrales se enfrentan al COVID-19

Ancestral wisdom face the COVID-19



<https://oralidadmodernidad.org/recursos/>

From local ancestral practices to universal antiviral uses: Medicinal plants used among indigenous communities in Ecuadorian highlands.

Ortega F.¹, Haboud M.², Farinango E.³, Farinango A.⁴.

Abstract

This article summarizes the common uses of medicinal plants among the indigenous populations of Chirihuasí, El Abra and Cashaloma, three rural communities located in the district of La Esperanza, Imbabura province, Ecuador. Quichua and Spanish names of one hundred seven different medicinal plants have been provided by the elders of these communities as part of an effort to recover and maintain their ancestral uses and preparations. That the number of medicinal plants is so large is evidence of the persistence of use of indigenous and colonial ethnomedicine among the adults of these communities, who were also interested in sharing their knowledge and practices with the younger generations.

Most of the plant species identified in the three communities are used for medicinal purposes, but the extent of the elders' ethnobotanical knowledge encompasses the use of various other local plant species for other purposes, including foods, materials for construction, fencing, cosmetics, and decorations.

Medicinal plants are prescribed for external and/or internal use. Regarding external use, they named the following ailments: skin abscesses, wounds, scabies, body pain, joint and bone pain, eye inflammation, toothache and colds. In addition, some plants were identified as treating ailments that Western medicine would classify as psychosomatic disorders; these include

KASELE TEDE ORAKE TSALENO JOE



EN TIEMPO DE CRISIS: REVITALIZACIÓN

#LAVARSELASMANOSMUVBIEN

#LENGUATSA'FIKI



WASIPI SAKIRI

#QUÉDATEENCASA

#LENGUAKICHWA

EN TIEMPO DE CRISIS: REVITALIZACIÓN 

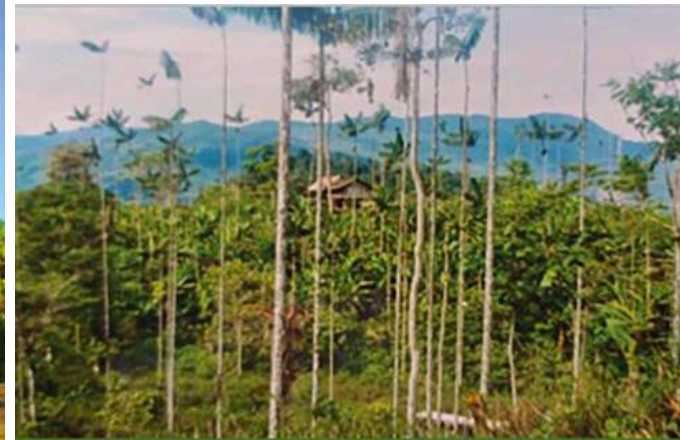


JEEĀ PUJUSTA

#QUÉDATEENCASA

#LENGUASHIWIAR

EN TIEMPO DE CRISIS: REVITALIZACIÓN 



YALTAIN NUKULTI

#QUÉDATEENCASA

#LENGUAWA

EN TIEMPO DE CRISIS: REVITALIZACIÓN 

DESIGNING APPROPRIATE INFORMATION FOR INDIGENOUS PEOPLES

French summary

Today

4. De los resultados a los logros
5. Reflexiones y tiempo de preguntas

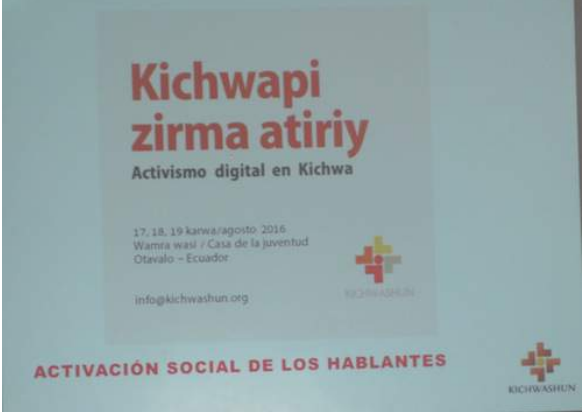
LONGTERM ACHIEVEMENTS

ACTIVISM FROM THE INSIDE AT DIFFERENT LEVELS





EIB with our own concepts



Digital Activism



Kichwa on line



Kichwa movies



Music in Kichwa



The right to wear my clothes!



Activist in NY

INTERNATIONAL NETWORKS



FROM the heart of the communities, BACK TO the communities, impacting the mainstream society

Longterm outcomes...

Retrieving our
history...

Bringing back our
ancestral health
knowledge

Enhancing our
history,
language,
culture, identity

Regaining, self-
recognition
pride and
agency

METHODOLOGY OF CO-RESEARCHING AS FAIR EXCHANGES



*FROM RESEARCHED TO RESEARCHERS...
breaking stereotypes*

Working together for a fairer world

Tukuykuna rurashpami sumak mundupak



**2022-2032 – INTERNATIONAL DECADE OF THE INDIGENOUS
LANGUAGES**

Today

GRACIAS, THANKS, MERCI

Reflections and chatting time