

Section 1 Cultural Identity

THREE COMMUNITIES – GENERAL			
Question	Salasaka	Zuleta	Ugsha
1.1 Do you self-identify with a particular cultural or national group?	'Pure blooded indigenous Salasaka'. Indigenous Salasaka** Salasaka indigenous (original). Always indigenous Salasaka. Runa ¹ Salasaka**. Salasaka from Bolivia. Runa Kichwa ² .	Indigenous Zuleteña ³ . Indigenous Caranqui ^{4**} . Indigenous, but not Caranqui/particular group*. Kichwas or Caranquis. Mestizo ⁵ , not Caranqui. Pueblo Caranqui. Mestizo*.	Indigenous Cayambe ⁶ .** Indigenous, no specified group*. None. Kichwa nationality.
1.2 Is your family the basis of your cultural identity, beliefs, traditions, and customs?	Yes. Through family, grandparents. Family**. First family, then community. Yes, the family. Grandparents. Yes. Mainly family, recently also school. Parents &	Stories told by family members about their life in the past. From the original ayllus ⁷ . Parents & grandparents more indigenous. Customs & beliefs from parents & grandparents*. Oral accounts. Both family & school. Through	The San Juan fiestas ^{8**} , not school. Doesn't know/understand.

¹ Runa is the Kichwa name meaning 'indigenous'.

² Kichwa is the northern Andean variant of 'Quechua' the indigenous pre-European language spoken by the Incas; it also gives its name to the very widespread and heterogeneous ethnic indigenous peoples spread throughout the sierra down into the rainforest/selva regions to the east.

³ Zuleteño/a is a person born or living in the community of Zuleta.

⁴ Caranqui is the original name of this region, which gave its name to the last pre-Inca indigenous group, before the arrival of the Spanish in 1532.

⁵ Mestizo is now an 'ethnic' group, comprising around 70% of the population of Ecuador and composed of people who are of racially mixed ancestry: indigenous, white, African etc.

⁶ Cayambe is the name of the large Volcano which gives its name to the province and the regional capital; it is also the name of the historical ethnic group.

⁷ *Ayllus* refers to an extended family grouping, rather like a 'clan'.

⁸ Feast of Juan Baptista (St. John the Baptist) is the locally venerated saint which replaced the indigenous solar mid-summer solstice celebrations of the Inty Raymi after the Spanish Conquest. They are seen as being very typically 'indigenous' and are now slowly reverting to their traditional name of the Inty Raymi.

	grandparents. Only family. Family is basis of cultural identity.	the family from an aunt, since 8 yrs old. Family*. Not family. Through the San Juan fiestas*.	
1.3 How is community knowledge transmitted among family/community members, by telling stories or through formal education?	Through the family*. Oral accounts via the family. Family first, then the Bilingual School of Manzana Pamba. Family & community. Through the grandparents* and older people. Through the family**. Oral accounts*. Always family & community. Through family, never education. Family or school. Family stories. Some classes in Kichwa about indigenous history. Parents & grandparents. First family, then school.	More family than school. Oral traditions across generations. Knowledge of local myths from grandparents & community. Through family. Only through family, as there are no classes in Kichwa or about the culture. In the family, little from school. Learned from other people, not the family as she moved through marriage. Family & community, schools were useless. Education. No classes in Kichwa or about the culture. Formal education*. Story telling & also education*. Oral accounts.	Oral accounts** from the family/community*. Doesn't understand. Not school*. Formal education*. Oral accounts & experiences.

Galápagos Respondents

Question	Response
<p>1.1 For you, what is cultural identity? (The original question asked to other participant groups was “Do you self-identify with a particular cultural or national group?”)</p>	<ol style="list-style-type: none"> 1) Cultural identity is to speak the Kichwa language, wear traditional clothing, look after the land and eat healthily. 2) To be Salasaka is to wear traditional clothing and practice ancestral celebrations. 3) I am indigenous Salasaka and as such I consider it important to preserve the culture, our language, traditional dress and ancestral diet. We are a town with history and its own identity. 4) I am an indigenous Kichwa Salasaka. The Salasakas have our own language, handicrafts and our own ancestral medicine and up to now we have our own ancestral education. 5) I'm an indigenous Salasaka used to dressing in traditional clothes when I'm in Salasaka, but not here in the Galápagos. Despite the distance, I and my family have not left aside the Kichwa language, a primordial element of [being] Salasaka indigenous. 6) I am an indigenous Salasaka. The Salasakas are from the country and we maintain traditional clothing [way of dressing], a nutritious diet rich in cereals and vegetables and we speak the Kichwa language. 7) For me, to be indigenous is to keep the clothing and our own language. 8) Cultural identity is to dress yourself in the traditional clothing and to speak the Kichwa language. 9) I always identify as Salasaka. To be Salasaka is to wear traditional clothing, listen to our own music and practice autochthonous dances. 10) I am Runa, an indigenous [person] of the Salasaka people. Here in the Galapagos Islands, to be a Salasaka is to participate in important events and festivities organized by the city and by ourselves, dressed in a traditional way; also be Salasaka is to continue eating according to the ancestral teaching [a diet] rich in vegetables and cereals; it is also to keep the language alive by speaking in our homes and on the streets; and, above all, the social organization based on the indigenous worldview

	<p>must always be present because it helps us unite the families and brothers and sisters who are far from the Salasaka people [township].</p> <p>11) Indigenous cultural identity is to own and practice the Kichwa language and to dress in the traditional clothes of our ancestors. The Salasakas live in Galápagos conserving the indigenous culture. We teach our children in the homes indicating that there is no forgetting the culture.</p>
<p>1.2 Does your family self-identify as you identify yourself? (The original question was framed: Is your family the basis of your cultural identity, beliefs, traditions, and customs?)</p>	<p>1) No.</p> <p>2) All my family identify as Salasaka.</p> <p>3) In my family it's important to maintain the [Salasaka] identity and everyone identifies themselves as Salasakas (3)</p> <p>4) Not asked/answered.</p> <p>5) It is important to preserve and maintain all elements of the culture such as clothing, language and ancestral customs and, yes, my family is identified as Salasaka (5).</p> <p>Yes, my whole family identifies as indigenous Salasaka and to preserve and strengthen the Salasaka culture is very important (6).</p> <p>In my family the culture is very important, and to conserve our traditions. (7)</p> <p>In my family the indigenous culture and be Salasaka. But unfortunately it has been difficult to instil our indigenous values in our daughters; we parents feel guilty. But the main cause has been education, in the school classrooms, college and university [they] do not strengthen the importance of being indigenous and indigenous culture. So, my daughters here in Galapagos do not want to dress as indigenous people and also do not speak Kichwa, although they do understand it. (8)</p> <p>For my family the ancestral traditions and the language are important and we all practice and identify with it. (9)</p> <p>In my family the Salasaka identity is very important. Among them, ancestral customs are the basis of an indigenous people, language, food and intercultural / bilingual education. (10).</p> <p>My family on the mainland all identify themselves as Salasakas. They dress in traditional clothing and speak the Kichwa language to preserve and maintain the culture. Likewise, love and care for the land and animals and participation in mingas or social organization are part of self-identification. Another pillar is in the case of the role of gender, women cannot stop spinning to dress the whole family (11).</p>

1.3 How is community knowledge transmitted among family / community members, by telling stories or by formal education?

- 1) I don't transmit the culture.
- 2) My parents taught me verbally, advising me how to keep the culture. All Salasakas teach the culture through the system of verbal communication
- 3) Our concepts and ancestral ideas of our customs and traditions are passed on verbally.
- 4) It [the culture] is transmitted by speaking the Kichwa language in homes, dressing traditionally. Only culture is taught in homes. Learning or strengthening culture through schools or colleges is very difficult and much more difficult here in the Galapagos.
- 5) Since childhood we have been educated based on the indigenous worldview through the oral communication system, only [good] council and conversations.
- 6) The indigenous culture, which is carried in the blood, has been transmitted through the work [we do] in the fields and we teach in homes orally, but the new generation does not value this much, they do not want to speak the Kichwa language anymore. Education has not been a contribution in the strengthening of culture.
- 7) Education does not help us strengthen our culture. Knowledge of culture and traditions is transmitted orally in the family. Our parents or family members advise us to dress traditionally and speak the Kichwa language.
- 8) In my family taught and advised our children orally, indicating that they must maintain and preserve the Salasaka culture and tradition.
- 9) The teaching of our culture has always been oral, our elders advise us.
- 10) It has been transmitted at home. Education has helped a little. But I think that to transmit the culture and / or to influence others in the social relationships, you mustn't be ashamed.
- 11) For the Indians, there has not been the academy [not sure what this is] but the family unit to work the land. We parents, while we work the land, teach the importance of the Salasaka culture, hence the ancestral customs and traditions.

SALASAKA – RECORDED INTERVIEWS

Question	Responses
1.1 Do you identify yourself with a particular cultural or national group?	<p>12) I am Runa/Indigenous Salasaka. To be indigenous is to live looking after the animals, the land, sowing and harvesting whatever foodstuffs we get to eat.</p> <p>13) To be a Salasaka is to work, and to look after the land and the animals.</p> <p>14) Cultural identity for me is to teach others our identity, for example our clothing, our language, our life. We identify ourselves as indigenous through our clothing, through our origins. I identify as Salasaka by my clothing, language and sharing my life with the others.</p> <p>15) For me it is to live like a Salasaka, dress traditionally, not to abandon the culture, as, for example, the habit of women spinning and the whole traditional dress. But today the indigenous roots are being lost through migration, because when they return from other countries the Salasakas return with another mentality and other customs. Despite this, I teach my children to take care of the earth in order to live from it. I also educate [them] to live in harmony without causing harm to others.</p>
1.2 Does your family self-identify as you identify yourself?	<p>12) All my family (my sisters, brothers and nephews), according to the learning received from our elders (parents) who lived off the land, live raising animals and work the land and then take these out to sell in the cities so we can use the money to cure diseases and buy things.</p> <p>13) Yes, my parents and my family taught me how to be Salasaka.</p> <p>14) Sincerely, I can't speak for everyone, saying that yes, they identify as Salasakas. These days each one has different ideas and conceptions, for different reasons often not knowing [why]. Despite everything, hopefully they live identifying themselves as Indigenous Salasakas.</p> <p>15) Yes, all my family and my children keep the tradition of dressing in the native dress. Well, I must admit that one of my daughters does not like to dress during daily activities because she went to Galapagos, but for parties and programs she is always dressed as a Salasaka.</p>
1.3 How is community knowledge transmitted among family / community members, by telling stories or by formal education?	<p>12) Traditionally we received cultural learning of indigenous Salasakas only from our parents, but nowadays children and young people learn both in homes and in schools. Of course, schools with indigenous teachers are those who teach culture and how to live like Salasaka, many times Salasakas teachers have become the second parents of children.</p> <p>13) Parents and the family group teach us children to be indigenous, teaching the language, the clothing and working on the land. Young people learn new things through education and many of them forget what it is to be Salasaka.</p> <p>14) I learned about [my] cultural identity since the day I was born. [My/our] parents, men and woman, know how to dress in traditional clothing. It is in this way that they teach us in the house to identify ourselves, so in</p>

school or college we identify as Salasakas, in school they don't teach cultural identity. The teaching of culture is done orally.

15) The customs and traditions of Salasaka are transmitted orally from generation to generation. For example, having no mother, my grandmother taught me how to make ropes with the tzawar kara (green penco). The leaves were cut, then pieces were made to be able to ferment in water for two weeks. Then, she washed and wove ropes for all the animals and to be able to sell. My grandmother told me that I must continue that tradition in order to survive.