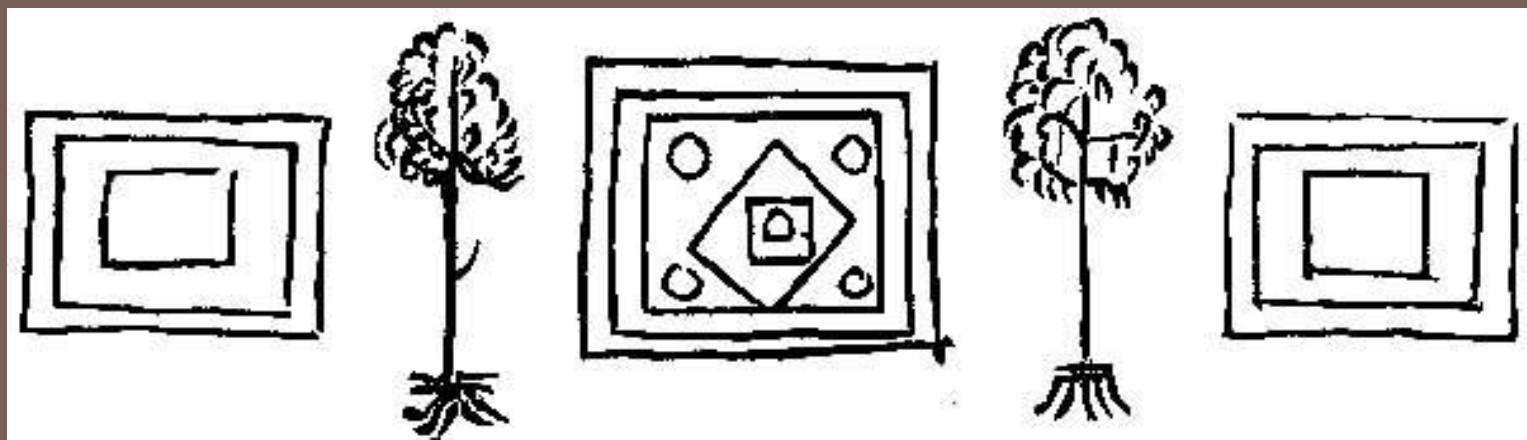


MIRYAM YATACO

EL CIELO ES MI TEXTO

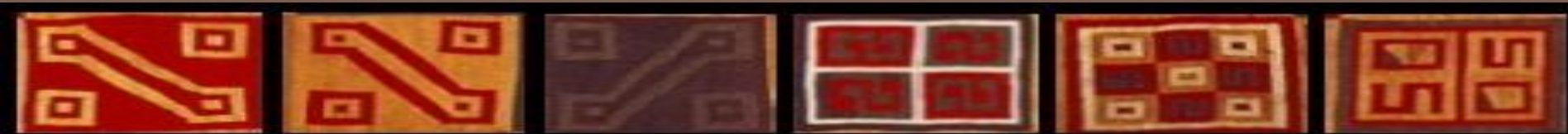
AN ADULT LITERACY INSTRUCTOR REVIEWS THE SANTA CRUZ
PACHACUTI MANUSCRIPT.

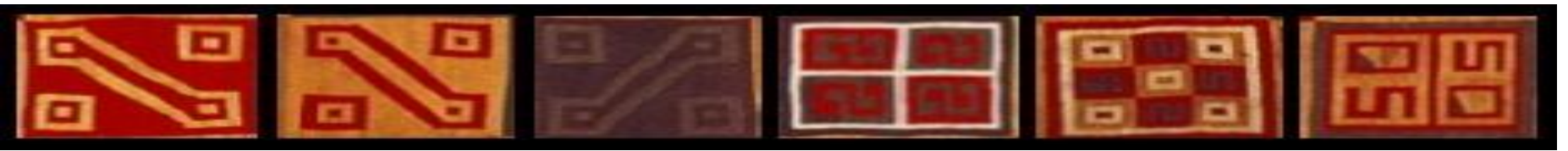
2012





How do you envision the situation of pre-Columbian peoples in the Andean region with respect to language interaction and in respect to technologies of communication?





The pre-Columbian linguistic landscape is known to have been multilingual. In this context, how can we reconstruct the concept of communication in such a society?

Most individuals were bilingual or multilingual.
There was substantial inter-language communication.





- Technologies of communication used in those times
- (more associated to the First Wave) (Toffler, A.)
- Oral traditional communication = mnemonic devices
- The realm of signs (via clothing etc.)
- Performance
- Multiple literacies





- How I came to new understandings about technologies of communication in pre-Columbian times:
 - - Using my imagination: One day, after many generations of life in an indigenous knowledge context, I wake up and find myself “wiped clean.” I am suddenly invisible, heathen, less than human and illiterate.
 - - Cognitively speaking, all the knowledge and power I have gained are obliterated.





Illiterate vs Literate



The great division theory

From Oral

- From uncivilized

To Literate

- To civilized

- Clearly, literacy is a complex term, one that is also embedded in myths associated with social and economic progress, political democracy, social and educational mobility, and the development of cognitive skills (Graff, 1981, 1987, 1988, 1995).

Graff (1995) reminds readers that the concept of literacy has historically represented and continues to represent different things to different people.

This ambiguity has contributed to what has become known as "the literacy myth." To demythologize the concept, it is necessary to execute what Scribner and Cole (1988) call a process of "unpackaging literacy" and which Scribner (1988) does by using the metaphors of "adaptation," "power" and "state of grace" to refer to literacy.



- Challenging *The great division* theory.
- Graff (1981, 1988, 1995), Goody and Watt (1988), Oxenham (1980) and others have described how difficult it is for researchers to identify and separate the effects or (good or bad) consequences of literacy from the historical, social and political contexts from which it arose. This is especially true in the case where certain cognitive attributions or skills are attributed to the acquisition of literacy. As a result, many critical questions pervade the literature:



Did literacy contribute to the rise of civilization and to social progress or was it the result or effect of dramatic social and political changes in a society or culture? (Oxenham, 1980)

What social purposes or historical events gave rise to literacy? And what are the effects of literacy, if any, on an individual's development and cognition and are the effects attributable to the contexts of the learning environment or are they the product of new ways of thinking in using reading and writing?



- Technologies of Communication
- Tecnologías de la Comunicación.

Semiotics & literacy

- Análisis semiótico.
- La semiótica, como sabemos, es el análisis de los signos, es el análisis de los **modos de producir significado**. Los significados no se producen en abstracto, se producen dentro de una cultura.
- Hay una gran diversidad tecnologías comunicativas predominantes en los distintos grupos socioculturales.

Biondi, J. y Zapata, E.. “La Palabra Permanente. *Verba manent, scripta volant*: Teoría y prácticas de la oralidad en el discurso social del Perú

- Al hablar de culturas orales, escritales y electrónicas Biondi y Zapata hacen referencia a la primacía en un momento dado de una de estas tecnologías comunicativas. Toffler, al igual que Biondi y Zapata oponen la división secuencial, de lo oral a lo escrito.
- Escribalidad y escritura son dos cosas distintas. En una cultura de la oralidad se puede conocer la escritura o no. Pero la escritura no es la tecnología comunicativa que prima en esa sociedad. Lo que los autores sostienen es que las sociedades funcionan de acuerdo a la tecnología comunicativa predominante.
- Así, cuando hablamos de sociedades escritales, no se entiende que los miembros de esa sociedad se comuniquen por escrito y no oralmente, sino que la sociedad está organizada de acuerdo a dicha tecnología. Un miembro de una cultura oral podrá conocer la escritura pero no por ello dejará de ser oral. “Se puede leer y mucho, pero no estar adscrito al sistema cultural de la palabra escrita” (p.62).

Tecnosferas Comunicativas (Toffler, A.)

Oral

- Cada una de estas tecnosferas comunicativas tendrá primacía en determinado grupo y en un momento dado. Estas tecnosferas comunicativas, condicionarán las infosferas y las sociosferas de los grupos. Cuando cambia la tecnosfera cambia la sociosfera y la infosfera.

Escribal

- Al hablar de culturas orales, escritales y electrónicas Biondi y Zapata hacen referencia a la primacía que le da un grupo en un momento dado a una de estas tecnologías comunicativas y se encuentran bastante lejos de adscribirse a lo que postulan los de la gran división. Escribalidad y escritura son dos cosas distintas. En una cultura de la oralidad se puede conocer la escritura o no. Pero la escritura no es la tecnología comunicativa que prima en esa sociedad.

Electronal

- Lo que los autores sostienen es que las sociedades funcionan de acuerdo a la tecnología comunicativa predominante. Así, cuando hablamos de sociedades escritales, no se entiende que los miembros de esa sociedad se comuniquen por escrito y no oralmente, sino que la sociedad está organizada de acuerdo a dicha tecnología. Un miembro de una cultura oral podrá conocer la escritura pero no por ello dejará de ser oral. "Se puede leer y mucho, pero no estar adscrito al sistema cultural de la palabra escrita" (p.62).

Authors argue is that societies operate according to ‘a’ dominant *technology of communication*.

A member of an oral culture can effectively or partially learn to write, but he/she does not cease to be oral or use *technologies of communication* accordingly. "You may be able to read massively, but not be attached to the cultural system of the written word" (p.62).



- Mis preguntas:
- ¿Cómo se producía significado en el Mundo Andino antes del contacto?
- ¿Cuáles eran las tecnologías de comunicación que primaban?





Estas dos preguntas son importantes para poder entender cuales pueden haber sido las consecuencias de la llegada de la escritura europea a un mundo, en donde existían otras tecnologías de comunicación. Las cuales fueron invalidadas instantáneamente.

Recordemos que la escritura, llegó al Ande como elemento intrínsecamente civilizador, y fue usado como elemento de dominación, y de extirpación de idolatrías. Fue usado como un elemento de imposición asimétrica. En donde se le asigno a 'la letra' el privilegio discursivo en forma y contenido.

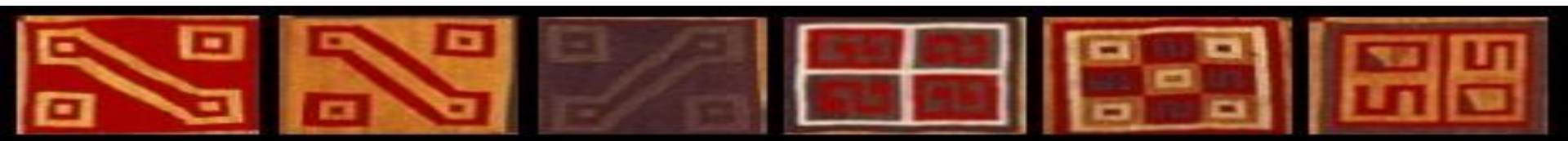


La gran transición

Juan Santa Cruz Pachacuti recorrió la gran transición.

De iletrado a letrado

Y esto sucedió, en un momento en el que no habían muchos indígenas letrados. Es interesante acotar que Santa Cruz Pachacuti decide convertirse en autor y escribe su famosa *Relación de Antigüedades*.



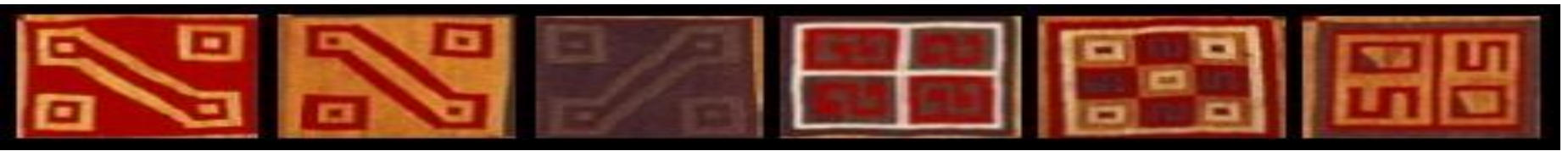
- Starting point: to look at the first *letrados* who produced complex, hybridized texts in the 17th century. Among those available, I chose the work of Santa Cruz.
-
- *The Heavens Are My Text* by Miryam Yataco, 1994.





El cielo es mi texto

Miryam Yataco



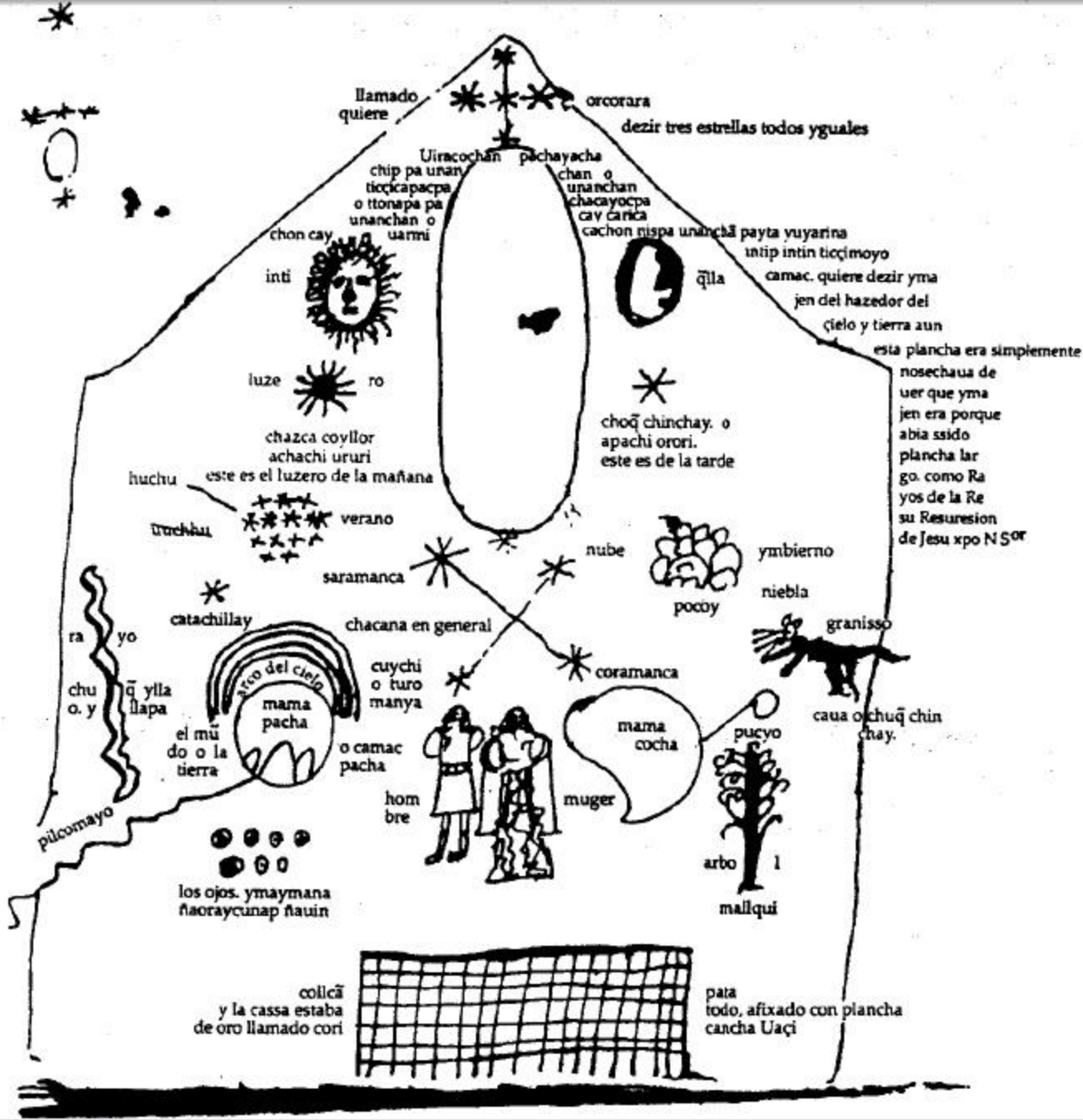
- An adult literacy instructor reviews the Santa Cruz manuscript.
- Hybridized text. Trilingual, with massive lending and borrowing of words (inter-language techniques, code-switching).
- Rebellion against conventional Western patterns of writing in the 17th century via creative interweaving of illustrations throughout the text.
- Abstract, geometric qualities of illustration, many drawn from nature.
- Iconography that is not literal, passive, or silent; that carries the creator's most intimate relationships with family and loved ones.
- Dialogue between illustrations and their viewers.



As a holy man Santa Cruz Pachacuti tried to find a way to communicate his knowledge—the knowledge that was excruciatingly important in pre-Columbian times—to the newcomers, especially to the clerics. However, there was no dialogue.

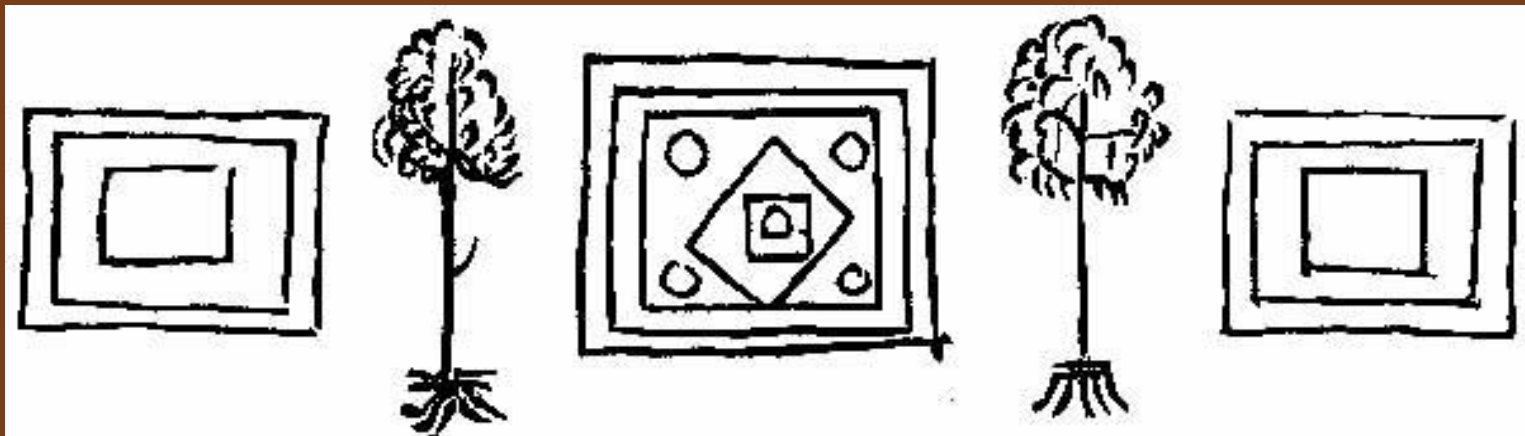
- Cognitively speaking, he was trying to communicate: a way of balancing the lack of awareness on the part of the clergy and creating a movement of inter-textuality as a full equal.







Juan Santa Cruz Pachacuti Yamqui Salcamaygua





To what extent do these patterns persist in modern education, especially in countries with substantial indigenous populations?





- The concept of

multiple literacies





So many bilingual education programs, designed with the best of intentions, become part of the problem. They execute cognitive violence against the children whose native language is not, in this case, Spanish. We are confronting an epistemological dilemma. We need to redefine education for indigenous peoples.





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