Interculturality and Ancestral Knowledge in Higher Education; Study of Case Chimborazo - Ecuador.

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Abstract

The ancestral knowledge is indigenous knowledge based on the sensuous, integrative, quotient, affective and aesthetic conception, the teaching of indigenous knowledge proposes to promote the harmony and balance of the Rune (human being) and the Pachamama (earth); In contrast the higher education that the universities impart, refers to tertiary studies, which is achieved through a process of academic formation. Here the researcher collects, synthesize and defines the scope of ancestral knowledge, the methodology they use in teaching, the epistemological foundations and the challenges facing higher education in the current conjuncture. The present investigation is a case study that starts from a conceptual, contextual and experiential analysis of the superior institutions that apply the teaching of the ancestral knowledge from its dimensions; As a preamble to the present study it can be mentioned that the teaching of ancestral knowledge in higher institutions has profound differences information, research, and linkage with the community. The higher institutions have a professional conception of form that contributes to the solution of problems, while in the logic of higher education community applies the technology, knowledge and ancestral knowledge for coexistence in between the Runa and Pachamama. These analyses are complemented by the case study of the Jatun Ychag Wasi Institute, which for more than 10 years have trained professionals in indigenous sciences through community education, applying indigenous teaching methods and techniques in both language and culture; The scope of the National University of Chimborazo is also analyzed in terms of intercultural knowledge. In addition, the document outlines the challenges facing higher education today, what mechanisms to apply for the strengthening of knowledge and interculturality. Finally, this article intends to give answers to the following questions:

Why include knowledge in higher education?
What are interculturality and ancestral knowledge?
Why teach ancestral knowledge in higher education?
What methodologies are used to teach ancestral knowledge?

Keywords: Ancestral knowledge, intercultural approach, epistemologies and challenges of higher education.

Introduction

The present research refers to the theme interculturality and ancestral knowledge in higher education, which can be defined as an emancipatory paradigm that fosters the teaching of knowledge in higher education. The characteristic of this paradigm is very little known in the educational field, but it is a rule enshrined in the legal system of Ecuador; As a result of this approach, there have been several efforts in higher education institutions (IES) to implement the teaching of ancestral knowledge in their educational centers.

There are a number of difficulties, including ignorance of the intercultural approach, the eurocentrism of knowledge, the universality of knowledge and the inferiority of the knowledge of ancestral knowledge. With the purpose of clarifying these difficulties, the present investigation is developed, since it is a transcendent interest for the superior educational activity. On the other hand, it seeks to establish criteria, mechanisms and values, which strengthen the intercultural perspective, and the interaction between science and ancestral knowledge.

Within the framework of the qualitative epistemology that is based on the methodology of the focus group, is a study of our non-probability. For which a series of interviews with students, teachers and the academic management personnel of the National University of Chimborazo and of the Higher Institute Jatun Ycahag Wasi was also carried out, a key informant (indigenous teachers) of other HEIs was also interviewed; The interview items did not contain a defined number, but the profile of the content of the discussion, among them: intercultural perspective, teaching of ancestral knowledge, limitations in HEI for the teaching of knowledge, and the challenges of higher education in the country.

The Purpose of Research Has the following Purpose or Objectives:

Analyze the norms of higher education existing in the legal system of the country, in terms of interculturality and ancestral knowledge.

Differentiate the precepts, contentions, and notions of the teaching of ancestral knowledge, between the perspectives of HEIs and indigenous university teachers.

Contrast criteria of the teaching of ancestral knowledge, based on the case study at the National University of Chimborazo and the Jatun Ycahag Wasi Higher Institute.

The present study addresses the following themes:

- Ecuador’s higher education in the constitutional, organic and institutional legal framework; Interculturality and ancestral knowledge
knowledge in the context of Ecuadorian higher education; Praxis of interculturality and ancestral knowledge in higher education; Limitations of higher education in the teaching of ancestral knowledge; And finally the teaching of ancestral knowledge in higher education: case study Chimborazo Ecuador.

Higher Education in the Constitutional, Organic and Institutional Legal Framework.

Ecuador in 2008 transcends one more chapter of the history of the country when establishing itself with a plurinational and intercultural state; This transcendence is the constant struggle of the indigenous movement, from there the Ecuador, ceases to be a monocultural and exclusive state. In the juridical field, the Ecuadorian state is conceived with the following constitutional norms in a matter of superior education.

In the dogmatic sphere, the stable constitution (Ecuador, 2008), as a constitutional State of rights and justice, social, democratic, sovereign, independent, unitary, intercultural, plurinational and secular. Education shall be public, universal and secular at all levels, free of charge up to and including the third level of higher education; Freedom of education, freedom of teaching in higher education, and the right of individuals to learn in their own language and cultural sphere are guaranteed.

As a result, the higher education system (Ecuador, 2008) will have a scientific and humanistic vision; Based on scientific and technological research; Innovation, promotion, development and diffusion of knowledge and cultures, and by promoting this knowledge, contribute to the solution of the country’s problems, in relation to the objectives of the development regime. From the constitutional legal scope is a transcendental scope for the country’s higher education, with regard to the gratuitousness, freedom of education, training in language and relevant cultural field, the development, and diffusion of the ancestral knowledge of the peoples and nationalities.

In order to articulate the teaching of intercultural knowledge, a new Organic Law on Higher Education (LOES) is enacted, within its objectives (Ecuador AN, 2010), to contribute to the knowledge, preservation and enrichment of ancestral knowledge and National culture; So that the higher education system will promote and strengthen the development of the ancestral languages, cultures, and wisdom of the peoples and nationalities of Ecuador within the framework of interculturality.

For which the universities and polytechnical schools will elaborate operational plans and strategic plans of institutional development; In these management tools contemplate actions in the field of research, innovation and Ancestral Knowledge. In this organic regulation, knowledge, preservation, strengthening and development of the knowledge in the educational activity are promoted, and also guarantees the generation of operational strategies for the inclusion of ancestral knowledge.

In order to comply with the legal norms of higher education of the country, universities and polytechnic schools, articulated and reformed the norms of the academic regime.

The institutional academic legal regime of the HEI emphasizes the educational model and curriculum, which is a transcendental advance for the teaching of knowledge based on interculturality. In this preamble the teaching of ancestral knowledge is a constitutional, organic and Institutions for higher education institutions; But what is the level of fulfillment and complexity in the educational praxis, in the third precept we will approach this situation.

Interculturality and Ancestral Knowledge in the Ecuadorian Context

Interculturality emerges in contemporary history as a critique of the concept of multiculturalism; Which “implies the act of recognition and appreciation of the other in terms of equality, implies dialogue and a political option to combat the asymmetries generated by multiculturalism” (Elisa Loncon, Mapuche linguist). Interculturality does not yet exist. It is something to be built, goes far beyond respect, tolerance, and recognition of diversity, a process, a social, political project aimed at building societies, relationships, new and different living conditions” (Catherine Walsh, 2008).

In other words, it is the interaction between two or more cultures, in a respectful way, where it is conceived that no cultural group is above the other, favoring at all times the horizontality, integration, and coexistence between cultures. The indigenous movement of Ecuador in the 1990s, without knowing these conceptual definitions, from its epistemic perspective, focuses on the elaboration of its political proposal and the construction of strategies and mechanisms of struggle, in perspective of its internal unity and The expansion of the space of struggle in alliance with other sectors, towards the redefinition of the institutional structure and of the intercultural society, it has succeeded in claiming the ethnic discrimination existing in the nation state.

From that vision and experiences, the indigenous movement establishes two important dimensions in its strategy of struggle and which constitute two fundamental lines of action: the historical-cultural (ethnic) dimension, whose meaning is expressed in the struggle for indigenous demands for Of immediate solutions, which will necessarily be the fundamental content of an agenda of approaches of an endogenous character of indigenous peoples and communities.

The other conception and line of action are class consciousness based on its identity in the context of contemporary society. They are conceptions and practices that the indigenous peoples adopted from an experiential understanding of the social and political phenomena and the problems of the world that surrounds us. For some writers, this dimension is seen as a phenomenon of exclusively ethnic, anthropological character, where an ethnocentric approach or exclusionary indigenes are emphasized; But for the Ecuadorian indigenous movement, it is a primordial phase where the value of the language and its culture are affirmed in the nonconvention spaces of traditional society.

The evolution and progress of indigenous peoples is the articulation, instrumentation, and structuring of organizations, based on dignity: the struggle for the right to
land and territories; For the strengthening of identity, such as the recognition of languages, indigenous education, among others; But above all the mestizo-white Ecuadorian society since 1990 gives a positive value to the original ethnic groups and peoples, because of its ancestral, cultural, endogenous, historical and political legacy.

Far from any precept Ecuadorian society, at present, it is in the search of the promotion of the intercultural dialogue. This implies overcoming discrimination and social exclusion, giving value to the official languages of intercultural relations; To reclaim, to investigate and to foment the learning the ancestral knowledge, for the compression and coexistence; One of the important topics is to approach dialogue between civilizations, cultures, and peoples, based on mutual understanding and respect and on the equal dignity of cultures, intercultural dialogue is an alternative response to the “barbarism” generated by the civilizing model. One of the implications of Ecuadorian society is colonialism, egocentrism, monoculturalism and classism since it was for decades in these processes. This is an esteem far from any precept Ecuadorian society, at present, it is in the search of the promotion of the intercultural dialogue. This implies overcoming discrimination and social exclusion, giving value to the official languages of intercultural relations; To reclaim, to investigate and to foment the learning the ancestral knowledge, for the compression and coexistence; One of the important topics is to approach dialogue between civilizations, cultures, and peoples, based on mutual understanding and respect and on the equal dignity of cultures, intercultural dialogue is an alternative response to the “barbarism” generated by the civilizing model. One of the implications of Ecuadorian society is colonialism, egocentrism, monoculturalism and classism since it was for decades in these processes. This is an esteem still not surpassed by society, which today is still a utopia the intercultural theme and the dialogue of knowledge; As mentioned in the previous agenda, transcendental scope exists in the legal precept, but in the citizen and institutional context there are still dilemmas to overcome the superiority and inferiority of knowledge.

Practices of Interculturality and Ancestral Knowledge in Higher Education

As a result of the constitutional, organic and institutional approach to the intercultural and ancestral knowledge, institutions of higher education make an effort to map the different teaching and learning. One of the recurrent practices of HEIs is the application of multiethnic or multicultural education (Tenesaca, 2016), which emerged in the second half of the twentieth century as a model of public policy and as a social thought of Reaction to cultural uniformization in times of globalization.

Caricature Multiethnic Education

For HEIs to apply interculturalism and promote knowledge is translated to recognize the diversity of peoples and cultures existing, but to educate in a single monocultural system, to make visible the supposed diversity, have created statistical bases and processes of ethnic self-definition but in the end, As shown in the chart, is to civilize peoples and cultures; Other practices used by HEIs are the promotion of extracurricular spaces through folklore, syncretism, and superstition. With these actions that promote the intercultural in the higher educative process, these will guide the pertinent and appropriate guidelines to achieve the diverse intercultural education of knowledge.

Another of the conventional actions of HEIs is the inadequate use of the intercultural approach (Parco, 2016) as a synonym for inclusion; Which consists of including some of the knowledge in official education processes. In present times, many people and institutions are proud, if someone starts speaking in an indigenous language, if official acts begin with an indigenous ceremony, if theorists in their speeches speak of interculturality, if the offices of the spaces Public are labeled in the native language, if official documents are translated into indigenous languages; These are the actions that promote intercultural teaching of knowledge, students or expectant, know the content of this knowledge, HEIs approach these knowledge in their academic curricula, interculturality is inclusion or exchange of knowledge.

One of the most recurrent praxes of HEIs is institutional normalization (Guanolema, 2016), which consists of adapting the legal norms pertinent to interculturality, based on the constitutional precepts and organic law of higher education LOES; The great part of the university and polytechnic school have restructured the institutional academic regime with an intercultural approach and ancestral knowledge dialogue. It is certainly a transcendental step, for the promotion of the intercultural process, but not the end of the process as it considers the HEI, the institutional through legal regulations is only a step, often only remains in the dogmatic part, and That its curriculum models and contests are homogenizing and
self-centered, the approach of the chair of ancestral knowledge, which is the essence of the true intercultural process, is not linked.

But that is the intercultural process of inclusion of knowledge (Maldonado, 2016); Higher education away from any stigmas or paradoxes, must train the future professionally, see the reality of science and knowledge from different perspectives and contexts; Which implies opening multidisciplinary dimensions, not only to train professionals in science and also not to be human pertinent to face life, not only to teach science and not also territorial local knowledge.

Another aspect of the intercultural process of inclusion of knowledge is the approach of curriculum models and contents; For the academic training of future professionals, should not only address basic and professional science, but also traditional knowledge and diverse technologies. The articulation of this knowledge gives space to the revitalization, research, development and after verbalization of ancestral knowledge, as validity for the global society.

The endogenous vision and the intercultural curricular contents (Léon, 2016) of the HEIs should also expand their training, to experiment in traditional knowledge and diverse technologies, as can be seen in the graph, watering in the Andean soils of Ecuador. Universities and polytechnic schools of the country develop, apply and promote interculturality and the inclusion of knowledge, or in which process they are diluted.
Limitations of Higher Education for Teaching Knowledge Ancestrales

Higher education in Ecuador (Maldonado, 2016), since its inception has been eminently neglected in the human and social area, since universities, in general, have been concerned mainly to build scientific knowledge and to develop skills and skills related to the professional field; But neglected the most formative part of the human being and its surroundings. The construction of traditional knowledge and the promotion of ethical, moral, social and spiritual values; But what are the limitations that prevent the teaching of ancestral knowledge in HEI, among the main reasons we have, the following:

- Ignorance or inappropriate knowledge of actors of the IES, on the intercultural process of inclusion of knowledge. 
- Lack of dialogue scientific intermediate between the Academy and the holders of traditional knowledge and diverse technologies. 
- The existence of a marked vision Eurocentric of knowledge, in science, with the holders of traditional knowledge and diverse technologies professional. 
- The homogenizing presence of criteria of a universality of knowledge, whose position allows to establish foundations, monocultural approaches, and methods, and to reject the Transdisciplinarity of knowledge.

In all this time a real linking of knowledge of other human groups (indigenous, afro-descendants, montubios and others) has not been made effective, horizontalization, integration, and coexistence between cultures are not yet visible. But there are those who use the intercultural approach to continue to exclude and marginalize, in addition, Ecuadorian society does not know the existence of different knowledge, these stigmas prevent the interaction of interculturality in educational processes.

Teaching of Ancestral Knowledge in Higher Education: Case Study Chimborazo

In order to contrast criteria and data presented in the previous contents, a focus group study is carried out, and two HEIs are selected to address the case study. On the one hand, the National University of Chimborazo, and the other the Yachag Wasi Junior High Institute, is defined by these establishments for the following: easy access to information and studies, there are teachers who teach chairs in these two institutions simultaneously, There are students who study at par in these HEIs and finally visible actions that promote the intercultural process of ancestral knowledge.

National University of Chimborazo

The National University of Chimborazo (UNACH) is a public institution, created in 1995, based in the city of Riobamba, has faculties and 45 undergraduate professions. With the purpose of promoting the intercultural process, the Honorable University Council of the NATIONAL UNIVERSITY OF CHIMBORAZO, with resolution No. 0207-HCU-29-07-2014, amended with resolution No. 0319-HCU-23-12-2015; Reform the academic regime of UNACH, in the area of interculturality and ancestral knowledge.

The academic regime of UNACH, within its objectives (CHIMBORAZO, 2015) compromises the transformation of social and natural environments, respecting interculturality and gender equality. For this, it is organized into units of curricular organization, through the integration of knowledge, contexts, and culture; So that the chairs of the careers approach theoretical, cultural and knowledge perspectives for professional training, education in values and citizens’ rights, with a socioeconomic, cultural and
ecological perspective of the country and the world, will also be promoted.

UNACH within its institutional framework defines interculturalism, such as recognition of cultural diversity and dialogue of knowledge, with absolute respect for human rights, advocating unity in multiplicity; for the fulfillment of this transversal axis it is proposed to develop learning models, based on knowledge belonging to different worldviews, epistemologies or perspectives of peoples, nationalities or sociocultural groups.

The epistemological foundations favored by UNACH are general systems theory, complex thinking, critical pedagogy, invisible learning, and neuro learning; for the promotion of these fundamentals applies the following methodological approaches: socio-critical approach, holistic approach, and connectivity. On the other hand, the learning is based on the teaching component, component of application and experimentation practices, component of autonomous learning, the curricular design is structured in the basic unit, professional unit, and unit of titration.

With the purpose of knowing the scope of the intercultural application of knowledge, the study is carried out towards the key actors of the UNACH focal group, in which the following criteria emerge: teaching and inter-learning towards students. Still lack an endogenous vision of other knowledge, if we explore the curricular contents do not yet contain the intercultural approach, nor has there been the experimentation of other existing knowledge and technologies, what has existed is the linking of extracurricular contest, events cultural complements, Sporadic case studies, but there was not yet a true validation of the two knowledge in depth. Also in the educational actors of UNACH, there is a lack of understanding of approaches, methods, and processes, for the implementation and inclusion of ancestral knowledge. The inter-scientific dialogue between academia and knowledge holders has not co-existed. One of the impediments still to be overcome is the Eurocentric vision of knowledge, which allows the homogenization of universal knowledge. With these criteria, it is evident that the intercultural process of knowledge, in UNACH and in the HEIs of the country still remains a challenge for longer.

The study also had a function to approach criteria to a random group of indigenous university teachers from different HEIs nontraditional way, this method is a common tool in group and age group investigations, which allows exploring subjective dimension, the thematic discussion revolves around the following questions.

Do you consider that there are any differences between the teaching of knowledge and traditional higher education?

In the indigenous peoples' view, traditional knowledge has to do with knowing-doing, theory lags behind, theory is just a global idea of learning the subject, but from there practice is the one that has to give, a Yachay (ancestral physician) has to give life to his body to be able to transmit that energy to be able to heal and heal a patient, it can not be something theoretical reading the book that is what the other traditional medicine, here I left a medical visitor this bill say it is excellent, they say, not even he has taken, to recommend first we take the plants, feel those plants to be able to recommend someone and say this is good and since not everything is good for everything we have to diagnose, every Dose each thing is according to each person.

When exposing these criteria, you can notice the difference between knowledge and science, in this case, a health professional at least you must know to knowledge, which in the table below can be appreciated and differentiated.

<table>
<thead>
<tr>
<th>Areas</th>
<th>Ancestral Knowledge</th>
<th>Health Science</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prevention Chairs</td>
<td>Worship of the Deities, Observation of Offer codes, Protections</td>
<td>Vaccines, Prophylaxis, Nutrition, Amulets and Talismans</td>
</tr>
<tr>
<td>Chairs of Ethnology</td>
<td>Faults or illness, Natural agents, Congenital aspects</td>
<td>Pathogens Agents, Psychological Agents, Organic Tears</td>
</tr>
<tr>
<td>Diagnostic Chairs</td>
<td>Candle, Coke, Egg, Tallow, Lead, Dreams, Fire, Cuye and others.</td>
<td>Stethoscope, Psychoanalysis, Tensiometer, Ultrasound, Lab Tests, X-Rays, Tomography, and others.</td>
</tr>
<tr>
<td>Treatment chairs</td>
<td>Ceremonies Rituals, Cleansing of the offense committed, Transfer of the disease Calling of the soul, Returning evil, Rational empirical, Mechanical means, Herbs, mounts, and minerals.</td>
<td>Drugs, Diets, Injections, Surgery, Chemotherapy, Dialysis, Physiotherapy and others.</td>
</tr>
</tbody>
</table>

Own elaboration: Bacilio Pomaina Pilamunga

Do you consider that the teaching of traditional knowledge in conventional higher education is a way of breaking the coloniality of thought?

If the IES promoted processes of decolonization of knowledge, it would be a transcendental achievement in the plurinational state, but unfortunately, all constitutional norms, LOE, Education Regulations, academic regime, National Plan of Good Living, in all. Interculturality and the inclusion of knowledge are guaranteed, but in practice the homogenization of the national educational system continues, imposing the whole scheme of the traditional educational system that is to teach from the egocentrism of knowledge, which attacks the collective rights of indigenous
peoples who Enshrines the constitution and international treaties. The document in question, is not an evaluation of which IES to do better, are criteria that contribute to the strengthening of the country's higher education.

**Jatun Yachag Wasi**

The Jatun Yachag Wasi High Institute is a private community institution, founded on August 10, 1999, is located on the banks of the Laguna de Colta, in the canton of the same name in the province of Chimborazo, a canton that constitutes the geographical circumscription with the Greater population density of aboriginal and economically the most depressed, with low levels of public and private investment, with poor sanitary conditions, that have even allowed that the cholera is endemic and with a high migration of the population to the city, especially to Guayaquil Causing a social conflict.

The location of the Institute has been one of the determining factors for the student to access from different parts of the country, the classes are taught in a distance and semi-presentable manner. Jatun Yachay Wasi, is constituted under the legal norms, established in the Political Constitution in force and the Organic Law of Higher Education, under a statute and legally approved regulations.

Its academic offer is four races of different areas of human knowledge, in semi-presentable modality, areas of study: Andean medicine, Andean agriculture, Andean constructions and promotion and social development.

The case study in question is a work compiled from the criteria of actors linked to the institution; To approach the case, the focus group of key informants (teachers, students, and managers of the institution), and applying participatory methodologies, the systematization of the following criteria and fundamentals is achieved.

Western philosophy and science have been considered as the only sources of knowledge and knowledge. Eurocentrism led to the belief that the white culture, its "civilization", was the model to follow without giving up. The other peoples had to be "civilized" by her. Many of us thought the same and some continue to do so, believing that otherwise, we will stay "Backward" (Telegraph, 2013).

From the academic perspective of the institution (Guanoilema, 2016), the teaching of Andean wisdom, is based on an integral, "holistic" conception of the universe, nature as mother earth where all beings, including humans, They find themselves in a similar position, without hierarchies. The human being belongs to nature, not vice versa. La Chacana also called Southern Cross or Cruz Square is the synthesis System Law Training and symbolic Composition of the iconology Geometrical Andina also is an astronomical concept linked to the seasons: Spring, Summer, Autumn, and Winter; based on these philosophical and epistemological, education takes place in school Jatun Yachay Wasi.

In indigenous peoples time and space, they are considered sacred and landforms, our glaciers, volcanoes, mountains, hills, rivers, and lakes, etc., with whom connections to thank and ask for divine intervention was made and thus live in communication and harmony in the world. The concept of time and space is called Pacha, according to the vision indigen time is circular, the world live beats to the rhythm of the cosmic, agricultural cycles and telluric cycles and that is the rhythm of life, time "therefore it is cyclical; from these values and cosmic principles, teaching ancestral knowledge is based on the institute Jatun Yachay Wasi.

The epistemological endogenous education Khatun Yachay Wasi, revolves around Pacha-centric (nature) ; material life, social life, and spiritual life is present in the Contender curricular professorships approached from comprehensive, collective and effective dimensions, which allows the professional future understand the vision of other endogenous knowledge, to experience other existing various technologies, and contrast the conventional and the ancestral knowledge science.

Axes of curricular content Jatun Yachay Wasi

How to Cite this Article: Bacilio Pomaina Pilamunga, Héctor Germán Pacheco Samunga, Silvia Marieta Aldaz Hernandez, Paula Elizabeth Moreno Aguirre “Interculturality and Ancestral Knowledge in Higher Education; Study of Case Chimborazo - Ecuador.” Weber Educational Research & Instructional Studies (ISSN:2449-1608), Vol. 3 (2) 2017, Article ID weris_199, 741-749
Regarding the epistemological values that favor the institution, consists of: prioritize life in the community, reach a consensus agreement, respecting difference, complementarity and balance between human and nature. By including these dimensions in the curriculum it allows the study: Earth Science (mineral, animal, and vegetable), the science of man (human life), cosmos science (life beyond the human).

With regard to the methods and processes of formation of Jatun Institute Yachay Wasi, the transmitting axis of knowledge, is the symbolic experiential method, through experience, application, theorizing and reflective observation. Which allows interaction between conventional wisdom and science.

![Inter - learning method Jatun Yachay Wasi](image)

The areas of learning of the Institute Khatun Yachay Wasi, focuses on awareness among the student knowledge for life; conversations, Contender or materials, enterprises and research: for which the following applies educational process. Learning levels of the Institute Khatun Yachay Wasi (Guanolema, 2016), has to do with learning for life, for attaining learning in student applies or 4 levels of learning are distinguished: Level 1 learn to think to do collectively, level 2 learning to learn, level 3 learn to unlearn and relearn, and level 4 learning to undertake.

![Educational process Jatun Yachay Wasi](image)

In short, the educational model Khatun Yachay Wasi Institute, focuses on philosophical and epistemological of indigenous peoples, training transcends cosmic values and principles, through methods, fields, processes and learning levels. A final criterion in common that transcends the actors of this institution is to know the legality and the legality of training; knowledge students get very little valued in the workplace, the titles given have little validity in the IES, with which the superiority and categorization of higher education vs ancestral knowledge are even more evident. The study in question is not an evaluation forgive prestige to the institution of their work, are criteria for the reader to
analyze, differentiate and remove its conclusion, because at present the universities and the political school in the country, should venture to teach ancestral knowledge from multiculturalism.

**Challenges of Higher Education in Ecuador**

In conclusion, I must mention the following, based on the rationale, criteria, and data obtained in the investigation. I conclude by saying; multiculturalism is a challenge and a challenge to Ecuadorian society; where it is urgent to promote exchange processes, through agreements and social, political and communicative consensus that build:

- Spaces of meeting and dialogue.
- Alliances between beings and different pieces of knowledge, senses, and practices.
- Raise common goals to strengthen identity.

The word multiculturalism is relatively new, you need to have available to dialogue, empathy, negotiation, reflection, decentralization and consensus as for the twenty-first-century method. Intercultural needs us to build a broad citizenship, which gives equal rights.

It is also notable that the diversity of knowledge is threatened by globalization, the challenge of revitalizing, research, develop, promote and disseminate the entire existence of different local and everyday knowledge we have, not only as an important heritage of humanity, if not a science and knowledge of humanity.

In the dogmatic perspective of Ecuadorian higher education, there is evidence of a strong constitutional, juridical and institutional advance in intercultural matters and the inclusion of knowledge. But in the educational actors and in the Ecuadorian society still the ignorance or inadequate knowledge persists; Who consider that educational multiculturalism, ethnic inclusion of precepts, designates extracurricular space, folklorism; Are transcendental achievements for the intercultural processes, since in the background are obstacles that impede the interculturality and the link the ancestral knowledge, in the educational processes.

One of the challenges facing higher education in the country at the current juncture has to do with articulating, transversing and generating:

**Articular:** visions, sciences and diverse epistemologies; Moment of horizontality, integration, and coexistence between preexisting cultures and knowledge.

**Transverse:** Strengthen ancestral knowledge in spaces, contexts, and institutions; Promote interculturalization processes from general education; To promote the teaching of knowledge in higher education as an emancipatory paradigm of the peoples and citizens.

**Generate:** Integrating chairs of knowledge, spaces of the intra-sociological dialogue and transdisciplinarity. Which constructs an Intra predatory pedagogy, different and significant in multinational and intercultural societies.

Despite the Spanish conquest, Christianization, the introduction of colonial political, cultural, modernist and welfarist monkey, the presence of indigenous peoples and their knowledge persists over time and space; still prevails love and respect for the principles, knowledge, and values, especially in older but with a significant acceptance of the younger generations. Which has preserved its history and identity, its justice system and authority, wisdom, ancestral own educational model and protection of rights throughout its history.

**References**